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STRI DHARMA

Official Organ of the Women's Indian Association

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Hindi अभिभाषण का सारांश।

Tamil வேலூர் ஸ்திரீ ஜயிலின் சில அநுபவங்களும் அது சம்பந்தமான சில ஞாபகக் குறிப்புகளும்

Telugu [illegible]

Editor :— **Mrs. M. E. Cousins, B. Mus.**

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PURABI RAGINI

This picture of a musical melody is described as a goddess Ragini who is so troubled by the sorrow of separation from her lover that though she is well fanned and beautifully adorned she fades away like a flower in the sun.

(Jayapur picture : Lent by Dewan Bahadur Govindoss Chathoorbhoojadoss.)

1931 April

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Notes and Comments.

Good-Will Month.

The terms of the Truce Pact were published on March the 4th. The untiring efforts made by Mahatma Gandhi and Lord Irwin to draft an agreement which would be agreeable to both Government and the people resulted in terms which have not only released all the Civil Disobedience prisoners and restored property and the right to picket peacefully and to make salt, but have released good-will which is almost tangible. It certainly can be felt even if not touched. The tension of daily lathi charges is ended for the time, we devoutly hope for all time. The days are filled with tea-parties, receptions and rapturous welcomes for returning prisoners, instead of levees and women's meetings in Court-houses and Police Commissioner's offices, and tense farewells at railways. There is such freedom in the hearts of the people that truly one can state that "Swaraj is already won". Freedom is an achievement of the heart and mind; it comes from within; it is the conquest of inferiority and superiority complexes: then emerges equality, liberty and fraternity and in such an atmosphere all details of adjustment will sort themselves out satisfactorily with mutual give and take. An extract from a Bombay paper printed in this number shows the effect of the Truce. If India, having given a tremendous demonstration to the world of non-violence as a successful alternative weapon to war in seeking political freedom, can now turn the freedom it has won in its nature into words, clauses and terms in a Constitution without further recourse to peaceful rebellion, then surely a New Era in world history will have begun, and the fundamental disarmament of nations has already been launched by this ancient and spiritual land.

Welcome to released Women Prisoners.

Every woman's heart beats more cheerfully because such women as Sarojini Naidu, Kamaladevi Chattopadhyaya, Mrs. Kale, Rukmani Lakshmipathi, the Zutshi mother and daughters, Mrs. Sen Gupta, Mrs. Asaf Ali, Mrs. Avantabai Gokhale, Miss Syed, Miss Natarajan and literally thousands of other women are again free amongst us. How proud we were when we read that it was Sarojini

Devi's definition of peaceful picketting which solved the problem for the Viceroy of retaining the right of picketting throughout the truce! And it was our Kamaladevi to whom the Youth of Bengal turned for leadership in their distress of mind, and Mrs. Hansa Mehta who is leading the demand to the Congress that women be given voting rights in the new Constitution in their own right, not as appendages or relics of men. There is no Province in India which has not brought splendid women to the forefront. Let them hold tenaciously to their position!

Women's Status in the New Constitution.

"Eternal vigilance is the watch-dog of freedom," has said a wise politician. It holds true in the case of women. We Indian women won our enfranchisement easily on what seemed a principle of equality but "the proof of the pudding is in the eating" and we find that the basis of suffrage, the property qualification, is practically a disqualification of us. Because three-quarters of India's women have no inheritance rights, and there is a superstition against making wills (by which a woman might definitely be bequeathed something), the disparity of voting between men and women is at best 10 to one and at worst 70 to one. For instance only four women out of every thousand get the vote in Behar Province! Women want this state of affairs reformed in the new Constitution. The Women's Indian Association has been holding meetings at its Headquarters to discuss this very critical question of Women's Status in the future. Women representing various other Associations and interests gathered together and the discussions were an education in themselves. As a result the W. I. A. is circulating a Memorandum for opinions, suggestions or support so as to formulate as All-India Women's Mandate to the Round Table Conference.

The Association is in favour of adult suffrage as the only just method of self-expression, and considers that any mistakes and difficulties found in starting the Constitution on that basis will be preferable to the anomalies and inequalities which will come about by fancy franchises for numerical reasons. If, however, the property basis is still retained it would, while retaining the equal right of women on that basis, extend the vote to all literate women and to all widows, irrespective of the usual property qualification. It totally disapproves of the proposal made by the Simon Commission that the wife of every property-holding voter should be given a vote on the ground only that she is such a wife or one of his several wives.

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While claiming the same opportunities for election to the Legislative Councils and Central Legislatures as now exist, the Association desires that there should be no nominated seats in future for women, but that there should be 20 per cent. of reserved seats for women to be filled from a panel of names sent forward by officially recognised Women's Associations, these names to be voted for by proportional representation by the newly elected members of each Council (who have been elected by the votes of men and women). The printed draft Memorandum can be had by application to this Office.

Women in the Public Services.

Mrs. Anna Chandy, a rising and popular young lawyer of Trivandrum and a Member of the Travancore Sri Mulam Popular Assembly spoke very effectively in a recent debate of the Assembly in favour of the appointment of women in the public services. She advocated that women should be put in charge of primary education. She said that women should be appointed to certain departments of State Service, and advocated the necessity of a competitive examination for the recruitment to such services, or if that were not possible, the reservation of 25 per cent. of such vacancies for women. She also protested against an unfortunate recent enactment which prohibited the marriage of women in the Education Department.

Her speech made a fine impression and the Dewan has promised to consider the various questions on their merits. Many more such women vakils are needed to keep intact positions which have already been won by women and to open fresh opportunities for their abilities.

*** Influence of the All-India Woman's Conference.**

The following printed by the "Hindu" shows how the Women's Conference work is leaving public action:

> At the meeting of the Bangalore Municipal Council held this morning Miss Ruth Robinson moved that on the lines of the Resolution moved at the All-India Women's Conference held at Lahore a woman magistrate should be appointed to assist the ordinary magistrate in trials of Juvenile Offenders in the City Court." As a result of her speech and support of it by men Councillors a Resolution was carried unanimously that juvenile courts should be established, one in Bangalore and one in Mysore, in the first instance to be presided over by women magistrates.

Well done, Mysore Constituent Area!

Echo Meetings of the Lahore Conference have been held in many cities. Mrs. Hamid Ali addressed the one in Bombay, Mrs. Faridoonji in Hyderabad, Deccan, Mrs. Dastoor in Nagpur. The Junior Maharani of Travancore presided at the meeting in Madras

when fine speeches by new speakers who had gone to Lahore as delegates were the characteristic of the event.

The Lady Irwin Central Institute.

A large and most influential meeting was held in Delhi on the 17th March to appeal for funds for this new All-India Institute for Educational Research, Home Science and the Training of Teachers. The Lady Irwin presided and speakers were the Nawab of Bhopal, Mrs. Sarojini Naidu, Sir Cowasji Jehangir and Sir Tej Sapru.

Thirteen lakhs are needed as a Permanent Endowment Fund. This is an occasion when monied people should respond to Lady Irwin's appeal and make the College (to be named after her and thus a link between the old and the new era,) a memorial of a living kind adapted to the needs of a reformed education for girls especially. One lady has anonymously donated Rs. 8,000, the Maharaja of Jaipur the same sum, the Chief of Sangli Rs. 2,500, in addition to the 4 lakhs already announced.

Report of the Pan-Pacific Women's Conference.

The Report of the Second Pan-Pacific Women's Conference held last August is just to hand and is intensely interesting. It is a veritable compendium of information on Health, Education, Government, Industry, Social Service and Home Economics as these affect women in the countries which border on the Pacific Ocean. We congratulate our sisters on their most successful Conference. We shall quote from time to time from this remarkable record, especially its Resolutions on various sections. But for the present we cannot refrain from appropriating the summary of the Japanese section on Women's Education as it so admirably and naively sums up what every Oriental country is feeling:

> Women's education in Japan is one of the most important problems at present. We wish to know the best way to educate the young girls to become good homemakers, able citizens and wise civilised persons who understand and choose the best of all cultures with which they come into contact. We wish to provide higher education for women, not exactly following or copying the men's education, but to have a real Women's education which will leadable women to contribute to the present civilisation, to improve human welfare, and to re-construct this man-made world.

Over forty practical resolutions were passed by eighty delegates from nine countries. The international chairwoman was Mrs. Reeve of

Philadelphia, and the Guest of Honour Dame Rachel Crowdy, Chief of the Social Questions and Opium Traffic of the League of Nations.

A Year of Constructive Work.

The following table from a Central Provinces publication will show what a field for educational effort awaits its cultivation in the villages. Combined with starting village schools there should be stimulation amongst the young people of both sexes of vocational work, specially of spinning and weaving, and of cultural subjects which bring joy into life such as music and folk-dancing, gardening, and organisation for health. Men and women should be persuaded to share in all these activities. With all these efforts directed as expressions of national pride and service, India would make such strides as would make it impossible to thwart or limit her aspirations for complete Purna Swaraj:

Indian Villages without Schools.

Indian Provinces and States.	Indian Villages.	Indian Schools.
Madras	52,198	44,492
Bombay	26,528	12,738
Bengal	84,981	42,539
U. P.	104,347	19,500
Punjab	34,199	11,200
Behar	84,814	28,787
C. P.	39,024	4,649
Assam	30,957	4,750
Hyderabad	20,151	4,365
Mysore	19,568	7,839
Travancore	3,885	2,418
Kashmere	8,865	379
Baroda	2,902	2,836
Gwalior	9,538	797
Total (Incomplete)	521,957	187,289

Despite several gaps in this list it is clear nearly two-thirds of Indian villages have no school."

Dr. Mary Scharlieb.

Dame Mary Scharlieb, popularly known as "the beloved physician" was one of the first women doctors, and a life-long champion of women's freedom. She died recently in London at the great age of 85. It is interesting to remember that it was in Madras that

she first studied medicine, when she was 32 years of age, in order that she might organise skilled relief for Indian women sufferers. After she qualified in India she went to London for post-graduate studies and strangely enough did not return to India but made a great name for herself in London not only in medicine but in every kind of political and social reconstruction work. It was in Madras that Lady Jagadish Chandra Bose also studied medicine for four years.

Against Capital Punishment.

Throughout India women have been taking a leading part in the movement against capital punishment which has been brought into public notice by the sentence of hanging passed on Bhagat Singh for a political murder. No one condones the murder or the right of the Government to inflict punishment but it grieves humane hearts in every country that a legal murder is allowed to be the justifiable punishment for an illegal murder. Dr. Muthulakshmi Ammal presided at a over-crowded meeting in Madras calling for clemency for this young man, and for the prohibition of capital punishment in the law of the land. Gandhiji interviewed the Viceroy to plead for the life of Singh, but still no act of clemency has been announced. It will be remembered that the first woman who was elected as Governor of an American State commuted a death sentence to one of imprisonment for life as her first act on taking office. "Ahimsha" is in the Indian character and it shocks the people that men should be barbarously hanged or shot or beheaded in cold blood instead of being given a chance of repentance and reform. We trust that the agitation in this case will hasten the abolition of capital punishment in every country.

Note.—Since writing the above Bhagat Singh and two of his friends have been hanged. The country has so been intensely stirred by the adamant attitude of the Government which refused appeals of commutation, that the atmosphere of good-will has been shattered, and the Indian National Congress is meeting in mourning instead of joy as we go to Press.

A Sind Woman Lawyer.

Miss Jamna S. Shahani, B.A., LL.B. has recently obtained her certificate authorising her to practise as a pleader in the civil and criminal courts. She is the first Amil Sindhi girl to have graduated in law, obtained her sanad and started legal practice in the Province. She is in legal partnership with her brother in Karachi, the city to which all thoughts in India are turning this month.

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World Campaign for Disarmament.

The Women's International League is organising a campaign in this country to obtain signatures to an International Declaration on World Disarmament, which is to be presented to the World Disarmament Conference of the League of Nations at Geneva. The Declaration is being signed simultaneously in nearly 50 countries, *i.e.*, wherever the W. I. L. has a section or group.

In Great Britain, by January 1st, over 150,000 signatures had been obtained. These include leading names from the Churches, political parties, science, literature, music and art. No difficulty is found in obtaining signatures. During one week recently two women in Liverpool collected 3,000 signatures by standing outside a cinema that was showing "Journey's End."

Reports have recently come in that many thousands of signatures have already been obtained to the Declaration in Switzerland, Holland, Belgium, Sweden, U. S. A., Germany, Czecho-Slovakia and France. When the World Disarmament Conference at last meets in Geneva it is hoped to present to it Declarations from every country represented, and to be able thus to give it some indication of the number of people who believe that armaments are an incentive to war and an obstacle to security.

Copies of the Declaration and explanatory literature can be obtained from the Women's Indian Association, Pantheon Gardens, Madras, which is also collecting signatures.

Our Illustrations.

The Editor is deeply indebted to *The "Hindu"* for the loan of the illustrations published in the January and February issues of *Stri Dharma* and to the *Bharati* Telugu Magazine for the Frontispiece in the present number. Attention is also drawn to the advertisement for the Star Bulletin: Mr. Krishnamurthi has lectured several times for the Women's Indian Association, one of these addresses being available in pamphlet form. His fundamentalism gives woman spiritual status and spiritual freedom on absolutely, equal terms with man, and rightly demanding and taking from environment equal opportunities for self-expression and the unhampered free flow of the One Life.

A New Era.

The Mayor's Good-Will Party in Bombay.

Anybody who had not been in Bombay for, say, about a year, would have had a considerable shock if he had visited the Mayor's house in Warden Road last night. If he had ascended the main drive at about 10 o'clock, and turned on to the lawn on the right he would have seen Mr. Gandhi sitting down at the same table as the members of the Bombay Government. He would have seen Sir Ernest Hotson on one side of his host and the man he interned on the other. He would have seen other members of the Government beaming away in an atmosphere of good-will, and assuming that modest look deprecating too much praise, which all members of all governments assume when they want to take credit for something for which they are not responsible. The visitor would have seen prominent members of the European community, he would have seen the Police Commissioner and his chief assistant, he would have seen the Admiral, and he would have found many other features of that gathering which would have attracted his attention, and would have made him open his eyes.

* * * * * *

For the first time since the trouble began—as the Irish say—there were gathered together under one hospitable roof, all sorts and conditions of men, who were, a few months ago, engaged in a seemingly endless struggle. Every possible form of Nationalist and Congress opinion was present and you saw people rubbing elbows who till a few weeks ago were not on speaking terms, or if they did speak, did not speak with any degree of politeness. Mr. Hosseinbhoy Laljee is to be heartily congratulated on his party. He has given a lead which I hope will be most enthusiastically followed by others who are able to bring the various elements in Indian public life together.

* * * * * *

The party was given to meet Mr. Gandhi. It was conceived in the true Gandhi spirit, and Mr. Gandhi's personality permeated the proceedings. Many old friendships were renewed, and many strained associations were re-adjusted. If ever there was a peace party, it was this reception last night, and it was good to see the most stalwart members of the Working Committee, the most rebellious Bombay citizens, laughing and joking with those who had criticised them, or with whom they had come into conflict. If there was more of this sort of thing there would be a better feeing throughout the length and breadth of the land. The good-will movement was in active being last night. It was obvious that everybody felt that they were beginning a new era that the mistakes on both sides were being forgiven and forgotten, and that there was a universal determination to begin afresh, with that understanding which can only come after a period of antagonism.

* * * * * *

It was humourous to see the members of the Government clustering round Mr. Gandhi. Mr. Gandhi was enjoying himself despite the fact that

he had had a most strenuous day. The gathering was obviously to his liking and he was basking the general atmosphere of affability. I could not help recalling that the Government had firmly believed that Mr. Gandhi's march to the sea was a piece of unnecessary foolishness.

* * * * * *

We have all lived and learned since those days. We have all been surprised at the tremendous growth of the national movement, and the perpetual daily evidences that were received as to the depth of its hold on the people. We have all learnt about Gandhiji and we have all had to admire his courage and his statesmanship. Those feelings were uppermost last night. Again and again people could be heard praising those characteristics, and hoping that now at long last the whole country was launched on a more constructive era, dedicated to the rapid achievement of self-government.

"SCRUTATOR" *in The Indian Daily Mail.*

To Mother India.

Ai Mata Ji! Beloved but long estranged! I stand without
  Lest you should say me Nay.
I knock: I wait before the Door whence never yet
Hath one in beggar's garb gone grieved away.
Behold me claid in saffron robe with bowl and rosarie,
Hidden within its veil my face—forgotten quite—
  My hands outstretched.
Ah! take the bowl—'tis filled with love—
  And give me what you will.
  The Rosary I keep
In memory of communique at dusk beneath the pipal tree
Which angels listened to and bore to God.
  My Rosary!
Not a remembrancer of "The Name" graved
  On my heart—and yet—
No devotee could hold his string of beads more dear
  Than I hold mine:
For I regard each one a shrine
In which to keep some precious word of thine
This one! and this! and . . . .
(Can *you* forget what once you said to me?)
"Child of the West: yet mine,
May naught but Death part thee and me".

A.D.

The Power of Swadeshi.

By Hilda Wood.

It has often been pointed out that India's fame spread westwards first through her arts and crafts and then through her religions and philosophies. Thus it was her material progress which first attracted attention. Only later on came her poverty, quickly upon the decline of her home industries.

When the Prussians were defeated by Napoleon at the battle of Jena in 1806 so that the power of that people was destroyed, the nation set its hope upon education as the best means of raising once more a powerful and united nation, and the king circulated a notice that above all things he desired that education should receive attention in such a manner as to restore within the country that power and credit which they had lost. This policy showed itself to be a power even beyond expectation. But this was due to the fact that it was directed towards the practical needs of the nation. It was not that the Prussians, having been defeated materially, took refuge in academic education and contented themselves with mere mental success. There is a close parallel between the use of education and the use of a Swadeshi movement for the uplift of a nation. The Swadeshi movement can be not merely a temporary expedient kept going by sentiment and ulterior motives, but a mighty power, one of the very life streams in the body of a nation.

In the case of Indian freedom to-day although the boycott of foreign goods is the best means to bring the British to their senses, the work of Indian Swadeshi is not only the boycott of foreign cloth, but has the much more permanent and constructive side of fostering home products. This work requires a slow but steady education of the people as to the economic benefit of giving support to their country's industries.

England buys from India only those things which she cannot possibly produce more cheaply herself. This is as it should be, but India goes on buying from abroad those things she *could* produce more cheaply herself, and mainly with what is at present unoccupied labour. England, moreover, buys goods made from a low paid peasantry, while India buys goods from a relatively highly paid people.

So India is kept poor. There is a very unequal exchange of the products of labour, though the margin of loss to India may seem small in money. The yearly drain from British India of products for which there is no return is put at upwards of Rs. 30,000,000 a year. But one cannot measure the goods exchanged in terms of money. One can only measure them by looking at the actual goods remaining in the possession of the parties of the transaction.

Some years ago President Coolidge pointed out that the claims of traders operating in foreign countries was the chief modern cause of war. Therefore, no nation must neglect to develop those industries for which it has the natural resources, the labour, and the talent. Though international trade has its value, it would be a ridiculous thing to carry goods to and fro unnecessarily, besides destroying the variety of occupations which is necessary for the stability of a country, especially in times of transition, which are increasingly frequent, as is to be seen, for example, in the immensely reduced consumption of woollens, or in another way in the disappearance of horses and the horse trade. Besides, the life of a nation is somewhat like the life of a man. The child may need the gifts the mother can offer, but the growing boy and strong man must work for himself.

There is no need for me to go into the industrial past of this country. It is well known to all. Men came from afar to shake the pagoda tree. Those were the days of India's great manufacturing fame; she was the greatest manufacturing country of the world, and it is perfectly obvious that she can be so again if she supports her Swadeshi industries and puts them on an economic basis. Unfortunately, those who are thinking of this matter forget the difference between a financial basis and an economic basis. It may be good finance to pay the workers as little as possible but it is extremely bad economics. The only way to promote Indian industries is to create consumers. This means that the vast working population must also be a purchasing population. With all the natural resources and labour capacities of India, it is quite possible for everybody to have a nice house with all simple instruments of culture and refinement.

In India a consuming public is what is required. Our rich men and women must be educated to understand the value of the circulation of wealth in the country as compared with hoarding, buying jewellery, and unproductive banking. In the political field many realise the evil effects of the drainage of wealth *outside* the country, but fail to see that there is an even greater danger, the lack of circulation of wealth *inside* the country.

Let me now apply this to the question of khaddar. It is wrong to allow the price of khaddar to become established casually in comparison with that of mill cloth. It is also wrong to give the worker a bare pittance. Therefore, the minimum price of khaddar should be fixed (perhaps by Congress), taking into account a reasonable wage for the producers. For it is a very sound strategic move to make it worth while for the worker of this trade, and all the more so because it would provide a means of subsistence for the unemployed. Khaddar is a beautiful product and should command a good price on its own merits. You would not think of offering the same price for a hand-painted picture as you would for a print. I know it is often *said* that if the price of khaddar is not brought to the level of the common man's pocket, there is no future for khaddar. But when he, the common man, is paid a living wage, he will be in a position to buy it. What an ironical thing it would be if they who, for the sake of their country, had taken to the beautiful art of making khadi, had to resort to the purchase of mill cloth for their own use! Again people say this industry was meant by Mahatma Gandhi to be a village industry and a spare time work, a secondary means of earning a little extra during the in-between seasons. If by village industry is meant that the peasant should spin, weave and *wear* the cloth he makes, I heartily endorse that idea. Then no money transactions are involved. But when you find decrepit old ladies or young girls spinning for two annas a day, even though it be a "secondary means of supplementing their income", it is taking advantage of their poverty and as such, is, to use a hard but true word, sweated labour.

I have figured it out roughly as follows: One pound of cotton costs ten annas in Madras. The spinner should get as a minimum the same amount for spinning that pound of cotton. The weaver as his minimum should get the same or a little more. This means that with all overhead charges the cost of making a *dhoti* weighing one pound would be a little over Rs. 2, if then the retail price of such a *dhoti* be fixed at Rs. 3 or Rs. 2-12 this will allow not only for the makers to get a decent wage, but a commission or profit for the travelling salesman or shopkeeper is also included, and all share in proportion.

People should not be permitted to do this work free or at a low price, even for the sake of the country from a political point of view, for they are only spoiling their own capacity for consumption and that of others.

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To make a real success of this Swadeshi industry, Indians must live as Indians, and not half Indian and half European. "The fact that we are ruled by a foreign nation need not compel us to acquire a foreign mind," said Dr. Ananda Coomaraswamy, but that is what has occurred to some extent. Both Indian and European lovers of India have urged the people to become patriotic not only in word but also in deed. The country is full of starving artists in weaving, carving, painting and other industries that made India famous in the past. They have not lost their skill, but lack encouragement, while politicians turn their attention to factories for soap, shaving cream, etc., and copy the western world. The mind of India has become somewhat of a slave's mind; its people have acquired an inferiority complex; it is perhaps on account of foreign domination. Let this fact be recognised and the danger of it will soon pass and the people will stand up as men and say, "Indian am I, in thought, word and deed". Then the world will rejoice, for she is still appreciative of the unique work that India can offer to-day again as she did two hundred years ago.

If you have a bit of news,
 Send it in;
Or a joke that will amuse,
 Send it in;
A story that is true,
An incident that's new,
We want to hear from you—
 Send it in;
Never mind about the style,
If the story is worth while,
It may help or cause a smile,
 Send it in.

World Peace Movement.

VIEWS OF DR. LIU YEU-HON OF CHINA.

S. Rajendra Singh writing in the *Tribune* of Lahore regarding the Chinese Poet and Ex-General Dr. Lieu Yeu-hon, who attended the Asian Women's Conference at Lahore, says:

Poet Liu Yeu-hon is a well-known Chinese thinker, and he has thought out a new way for explaining the basic cause of all wars that have been waged in the history of the world, both ancient and modern. The Poet was at Lahore with us for the last few days, and took a keen interest in the All-Asian Women's Conference. He made short speeches to explain his theories of war and the means of ending it on the opening day of the Conference, as also on the 21st January at a public meeting addressed by some of the men and non-Asian visitors.

His three cardinal principles of zoology are that,

(1) between a male and a female war is almost absent,

(2) between a female and a female there is very seldom any war, but

(3) between a male and a male war is easily found, is violent respectively.and very common.

To illustrate the above principles Dr. Liu takes into account cocks, thrushes and quails among the birds; bulls and goats among the beasts; and the crickets among the insects. In all these cases the fight takes place between a male and a male, and not frequently between a male and a female, or a female and a female.

From these fundamental considerations the Poet proceeds to formulate a general theory for the cause of all wars. These wars he attributes to the inherent nature of males to kill each other. Karl Marx according to Dr. Liu, attributes all wars to the existence of, and the clash of interests among the classes in society. That is to say, the people fight for the sake of money. On the other hand Darwin's view is that the chief cause of fighting among the males of all living beings, including men, is the possession of the female, that is all wars are mainly sex-wars. But Dr. Liu maintains that males fight not so much for money or for sex, as that it is in their nature to do so. They feel an urge to kill each other, and act accordingly. This urge is analogous to the urge which one N-pole has for another N-pole in

magnetism, or what one positively charged particle has for another positively charged particle.

Hence Dr. Liu's principal aim is to find ways and means to over-come this inherent violent urge of one male towards another. If and when this aim is achieved all wars will automatically cease.

To achieve this aim Poet Liu Yeu-hon advocates the utilisation of the eternal principle of attraction between a male and a female and the creation of a harmonious whole by mixing together in due proportion the violent and non-violent natures of men and women respectively.

Dr. Liu suggests four principal lines of action, namely,

(1) inter-marriages between one race and another.

(2) creation in the public of a real taste and sense of appreciation for fine arts, and thus a change in the very outlook of individual and society on life;

(3) the promotion of the highest practical religion of life; in other words the spread of the gospel of a new world religion, which should teach people how to live;

(4) the employment of the mighty factor of science towards pacific ends, and of the scientists of all the world to invent new scientific appliances for making it possible for people to enjoy life.

Dr. Liu rejects both imperialism and materialism, as they both stand for power and money; to him life is holy. He attaches particular importance to the active part that Women are destined to play in calling a conference, for the promotion of world peace because he thinks that "our expectation for inter-national peace from those governments officiated solely under the hands of males are no less than whimsical than dreams of a cock hatching eggs".

By means of the law governing the arbitration of justice, the problems concerning the conflicts of labourers and capitalists are to be solved. Then a government of the whole world, similar to that ;of the U. S. A., should be jointly organised in the place of the old regime of the male sex, so as to secure for mankind that gospel which has long been desired by saints and philosophers. This is to aim at placeing the female sex, to whom man owes his birth, in a leading position in order to safeguard world peace. Just think for a moment of the sufferings a mother has to bear in bringing up a child. But alas! a single war started by the male sex will cause the loss of thousands and sometimes millions. So it is hopeless for mankind to reach eternal peace unless the frictions between males be eased through the pacification of females.

Jewels.

By "Saraswati".

We Indians wear more jewels than any other people. Ours are more beautiful also. I do not think such craftmanship at such a cheap cost exists anywhere outside India.

The wearing of jewels is not all mere vanity. Many people possess jewels for the sake of the aesthetic pleasure the lovely things give them. Also jewels are the savings bank of many poor families, and are the sole means of salvation during straitened times.

Still, I am greatly prejudiced against jewels. It began in my childhood, when I used to spend most of my time with my granny. She was and for that matter still is, very fond of jewels and had made for me ear-rings, pendants, and heavy ornaments for the head, all studded with gems. Whenever there was a marriage in the town or festival in the temple, granny would wake me up at four in the morning and dress me in heavy silks and put on me all the jewels. It would take one hour to accomplish. Then she would go and do her household duties so as to be ready by eight to go out. From five to eight I would have nothing to do but wait for grannie. Grannie appreciated not only the full value of the jewels, but also that of her grand-daughter. If I ran about and played I might probably lose some of the jewels, or somebody might carry me off, being only a child of five. If I followed granny about, some poor relation or other would be certain to envy me and put the evil eye upon me. So I would be shut up in the strong room, along with the safe, and would be perspiring freely and more often than not develop a headache. Iswara! Even the thought of those tortures brings me a headache.

Although so strongly prejudiced against jewels, I do not think I am wrong when I say that some of us spend too much money and worry over jewels which can be easily spent over other things.

No doubt jewels add beauty, but they do it only within reason. Just because a jewel is lovely it does not necessarily make the wearer lovely. Sometimes it does exactly the opposite.

One day some girls were talking about the restraint of the mother-in-law, as all girls usually do. I asked them what they would

do if the restraint was taken off, and their husbands earned pots of money for them to spend.

"I will get an emerald bracelet," said one.

"But you have got already a pair of ruby bracelets and another of diamonds, not to mention the number of gold bangles. I thought there was no available space on your body for further jewels!" I exclaimed, in surprise.

"I want a pair of emerald bracelets and another of sapphire," she persisted.

"I do not like jewels much. I will get lots and lots of dresses in the latest fashion and wear a new one each time," said another.

"I am very fond of Appalams. My mother-in-law does not give me any. I will build a room merely for these and store in it barrels and barrels of Appalams. Then I will have as many as I like to eat daily," said a third.

Of course they were joking. Still some people think like it, and worse, behave like it. When our eye-sight gets wrong we go to the optician and have it set right. I hope somebody will come along soon who can cure our mind when it gets out of focus.

I will take my granny to him first.

Women the World Over.

Spanish Chivalry.

The great republics of South America did not follow Europe when she introduced the rule of depriving a woman of her nationality on marriage. It is most remarkable that it is the representatives of "Spanish America," the South and Central American Republics, who are leading the movement for equal nationality rights for married women. Dr. Matos of Guatemala, Monsieur Zumet of Venezuela, Monsieur Barreta of Peru, and Mr. Ferrara of Cuba have given every kind of help to ensure that the World Code of International Law starts straight with equal rights for women in matters of nationality, and they have been the most responsive of all the Council Members of the League of Nations in seeking to avert the discrimination against women with which the International Code threatened to open. Spanish women retain their names on marriage. Recently six women of Madrid broke through tradition and entered the legal profession which was formerly a men's preserve. In the Canary Islands—colonised by the Spanish, the islanders were so proud of their first woman lawyer that they took a collection and bought a lawyer's gown for her. The Spanish-speaking countries have a great future and it is good to feel that they will give their women every opportunity of freedom and self-expression.

Our Woman Champion at the League of Nations, Geneva.

Dame Rachel Crowdy's retirement from the Secretariat of the League of Nations is deeply regretted by all who are interested in the abolition of the traffic in women, and of State Regulation of Vice. During the eleven years she has worked at the League of Nations, when she was head of the Opium Control and Social Questions department, the abolitionist cause has made great strides. She attended the Pan-Pacific Conference in Honolulu in August and received an ovation.

United States of America.

The National Women's Party of the U. S. A. has dedicated its new Headquarters in Washington, D.C. by the unveiling of a Bronze tablet bearing the name of the donor of the historic building "Alva Belmont House". Mrs. Wiley on the occasion spoke of it thus:—

"This is, indeed, a building set on a hill, whose light cannot be hid and whose guiding beams we trust will lead our civilization to higher achievement

because of the wider responsibilities secured and the character development achieved for women."

The donor's words are also notable, and she added deeds to words for she sent a cheque for ten thousand dollars with them to build an Equal Rights Auditorium to the house she had already donated.

"I need not express to you all how greatly I appreciate the honor that you have done me in naming this building after me. May it stand for years and years to come, telling of the work that the women of the United States have accomplished; the example we have given foreign nations; and our determination that they shall be—as ourselves—free citizens, recognized as the equals of men. From the beginning, we have taken the stand that not only were we working for ourselves, but for all women of all nations, who were held down by the superstitions and the customs of past ages. We could not bear to have what they did not have and therefore from 'national' we became 'international'."

A New Era for Women in China.

The following laws are included in the last two books of the New Chinese Civil Code which have been drafted by the National Government of the Republic of China:

I. *Equality of Men and Women.*—The principle that men and women should be entitled to equal rights, which was first set forth in the declaration of the First National Congress of Kuomintang delegates, is definitely enshrined in the new laws, as may be seen from the following provisions:

(1) Whereas under the old law, a married woman was restricted in her disposing capacity, that is, she could not dispose of her property without her husband's consent, under the new law, women enjoy full and unrestricted disposing capacity.

(2) While under the old law it was much easier for a husband to obtain a divorce, according to the new law, the grounds of divorce are the same in the case of husbands and wives.

(3) The principle that unmarried daughters have the same right of property inheritances as sons, which was laid down some time ago by the Supreme Court, is incorporated in the new law.

(4) The duty of a wife to obey her husband, provided in the old law, is not recognized by the new law.

II. *Restriction on Marriages.*—In order to ensure that the issues of marriage are sound in mind and body, certain impediments to marriage are imposed by the new law. These include: (1) legal age; (2) certain specified degrees of affinity between the parties; and (3) mental or other incurable diseases.

III. *Abolition of Concubinage.*—Concubines do not enjoy any legal status under the new law. The issues of concubines are not regarded as legitimate.

IV. *The duty of Kindred to supply maintenance to each other* is defined in such a way that while the maintenance of relatives who are really unable to support themselves is assured, economic independence of members of the family is also encouraged.

V. The old style of *family organisation* is retained.

(Kuo Min in *Bulletin of the International Council of Women.*)

Friendship at the Antipodes.

The "New Zealand and India League" Report tells of unabated activity during the past year in sending authentic articles on India's progress to the newspapers and magazines of New Zealand, also tells of lectures given on India by friends of India. Miss Robertson's Reports of the Lahore Conferences in the Dunedin "Star" are noted as having been specially interesting. The messages of Good-will sent through her from New Zealand were deeply appreciated at Lahore. 50 copies of Professor Ernest Wood's book "An Englishman defends Mother India" were presented to public and other libraries.

The final paragraph speaks for itself:

> During the past year the Workers' Educational Association lecturers have given special attention to India's political claims, and New Zealand, like many other countries, has manifested much more interest in India's aims and aspirations. Whilst India remains helpless and voiceless we cannot hope for a great improvement in world conditions. For truly all life is one.

Suffrage in Japan.

Although political leaders in Japan believe that it will be ten years before women will have the same voting and office-holding rights as men in that country, the Japanese women may, this month, receive their first taste of political power.

A Bill, backed by an overwhelming majority in the lower house, is before the Imperial Diet of Japan this month. It grants women the right to vote in village, town and city assemblies and to hold offices in these governments. It may meet opposition in the more conservative upper house, but will probably pass. It is heartily supported by the government party.

However, this Bill does not allow women to vote for the members of the forty-six prefectural assemblies nor for members of the National House of Representatives, the highest elected officials in the Japanese political system.

A Notable Hungarian Woman.

Countess Arponyi, of Hungary, has been elected chairwoman of the committee on social questions at the League Assembly at Geneva, and so becomes the first woman to preside over a committee there. She is leader of many women's movements in Hungary.

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From Fetters to Freedom.

By G. Sumati Bai.

The cocoon of her bondage the Indian woman to-day is just bursting and ere she flaps her new born wings, her very life shall have to metamorphose in the light of freedom's dawn. For ages used to ignorance and seclusion, serfdom and submission, surely it is no easy task for her to march from fetters to freedom. The law has denied woman her legitimate claims; customs and conventions have curtailed her rights; and such injustice 'religion' has sanctioned! Religion in imposing ignorance on woman, has deceived her into swallowing the chaff for the grain and wearing chains for ornaments. But now that she has caught the light of enlightenment, has she not at every move to snap those fetters religion has forged on her? Archaic mandates can no longer bind her when their worth has to be proved on the touchstone of 'cut-bone?'. But ere she chalks out her new path she shall have to know on what lines her more progressive sisters have evolved.

In ancient days—just as in remote Vedic India—all over the civilised world China. Egypt, Assyria, Greece, and Rome,—woman enjoyed rights with man and her status was on par with his. The Mongolian woman could turn out her husband for misconduct and yet be heir to his property. As regards the Egyptian woman McCabe writes: "In no class of the community was there a trace of the dominating tendency of the male, and the resultant family life seems to have been of the happiest". And in Assyria Maspero states that "woman was equal or nearly equal to man". Ancient Greece only too well recognised the equality of sexes. Plato in his "Republic" writes: "The same education which makes a man a good guardian (governor) will make a woman a good guardian, for their original nature is the same". In Rome the Stoics were powerful advocates of woman's rights and during their regime for over a century when they controlled the imperial courts, fully established the "legal and social" equality of man and woman.

The next phase in the history of woman is her fall from heights of dignity to depths of degradation. The mediaeval period all the world over spells the dark age for woman. In China she sank to

abject subjection. No right she could claim, nor even her own property. And even in meting out punishments, the law unjustly dealt differently with man and woman. Strange that even moralists like Confucius and Kung-fu-tse with all their greatness could only command woman to obey! In Egypt too the woman fell from her pedestal and in Greece and Rome as well she lost her prestige. How is this?—is but a natural query. In almost all lands the fall of woman has been preceded by the rise of religions on the social horizon. Priests and moralists have, wantonly or otherwise, led the way to masculine despotism and feminine degradation. And their cults became creeds and law too! In Europe for instance, woman kissed the dust when only the so-called pagan classic culture gave way to Christian civilisation! Though Christ himself never despised woman, the founders of his church looked on her with contempt. St. Paul and all the apostles warned man to shun woman as the agent of his downfall. St. Augustine, St. Ambrose and the rest of the church-men preached the subjection of woman. And the greatest injustice was done to her when in the place of old pagan laws Church canons and Papal Bulls were introduced.

But when woman merged out of the mediaeval valley of the shadow of death, her very sufferings had opened her eyes. And once awake, she struggled to assert her rights. Besides the modern world saw rational revolution sound the death knell of blind beliefs. Before science, superstition took to its heels; and it did not take long to prove that the idea of woman's inferiority even was but a mediaeval superstition. When Reason snatched the sceptre from Religion, priests and pontiffs shivered in their shoes. Surely the old order had to change yielding place to new. Common sense cowed down conventions, and of law Justice was demanded. Woman then was given—though gradually—equal opportunities with man. In all the truly cultured countries of the East and West the twentieth century marks the Golden Age when woman has proved herself the equal of man and has begun to share and control the nation's life and activity.

Coming back to India, we are still behind the times. The struggle has begun but the bonds are not yet broken. The Indian woman has yet to discover the prime cause of her subjection and degradation. McCabe talking of the status of Indian woman writes:—"when the Brahmanic religion finally prevailed she sank lower than ever and amid all the glorious arts of ancient India, the practices of polygamy, child-marriage, seclusion and 'suttee' spread over the land. . . . . The highest culture of India was purely ritu-

alistic, and such culture never helps woman. The conscience and intelligence of the nation were stifled in the endless trappings and cerements of a formal unprogressive religion". This great truth we have yet to realise fully. If the woman is to fully participate in the nation's weal and woe just as man, she must not be bound by the mandates of a 'male-priesthood'. She must no more submit to man-made laws nor obey authority imposed on her by others. *Without reason, even religion must not rule her. In her march from fetters to freedom, Justice she fights for: and for that Knowledge must be her arms and armour.*

G. Sumati.

Is the Sarda Act A Dead Letter?

The birth of the Sarda Act raising the age of marriage was heralded with great rejoicings as marking the birth of a new era. But was it stillborn?

Have any prosecutions taken place because of its violation? Perhaps there have been but the writer has not heard of any. On the contrary he hears of constant violations and there is nothing done. Government did not provide for its being prosecutor unless someone made the charges. It thus depends on the strength of public sentiment and courage to make it effective. Is public sentiment falling down in the matter?

Branch Reports.

BOMBAY.

Never-failing steadiness characterises the work of the Bombay Branches. Recently their examinations were held and a large number of the pupils of their classes received Certificates for First Aid, etc. Headquarters acknowledges gratefully their Annual contribution of Rs. 200. Bombay still retains its place for having the largest number of members, thanks to the devotion of Mrs. H. Tata and her band of voluntary workers.

CALICUT.

During a recent Swadeshi Exhibition the Branch conducted a Restaurant for a week to the satisfaction of all, and handed over a hundred rupees profit to the Exhibition. It is also in charge of a well-run Baby Welcome. For the celebration of its Anniversary Day the members collected Rs. 200 with which they defrayed the expenses of a Social and a Dramatic performance of Shakuntala for a crowded hall of the ladies of Calicut. Srimati Kathyayani is the new Secretary, and has gathered round her a band of good workers.

KALLAI.

Srimati Janaki Ammal is the moving spirit of this Branch which runs a fine Baby Welcome and a Co-operative Women's Society for Home Industries and for Banking. The latter has 27 working members and over 200 shareholders. The making of envelopes, weaving and embroidery are organised and markets found for the products. This Society has been working so satisfactorily that it is now planning to add a Diary Farm to its activities for four years.

An Orphanage in connection with the Baby Welcome has now only four children but funds are allowing of the addition of six more this year. The Centre is in the midst of poor Moplah class and gives one good meal per day to fifty of the poorest children. The maternity service of the trained midwife is well appreciated.

TELLICHERRY.

A Women's Conference was organised through the kind help of Mr. Kothieth Krishnan in connection with the Thiyya Annual Festival.

his is the first time special attention was given to women and a autiful pandal was erected, admission was at a nominal rate to the onference to meet expenses, and a programme of six Resolutions nd several addresses filled the afternoon very usefully. Over 300 dies attended. Miss Meenakshi, B.A., L.T., gave an able Welcome ddress, and Mrs. Cousins presided and gave an instructive speech, anslated by Mr. Karanata Nair. One of the Resolutions as on behalf of the Association and called for women join it in large numbers. Mrs. Lakshmanan is its Hono- ry Secretary and carried through the arrangements admir- ly. Mrs. Vasudevan was in charge of the musical pro- amme. Other Resolutions urged the people to spend less jewellery and ceremonies, to support swadeshi goods, to avoid the ils of caste and untouchability. A strong demand was made for an crease of the women on Municipal Council as one was considered ite unfair. A Resolution also called for the inclusion of women on ery committee and conference connected with the framing of the new onstitution so that women's view-point on all matters might be ade- ately represented.

TRICHINOPOLY.

This Branch is putting up a strong flight for a larger number women than the one reserved seat for women in the local Municipal ouncil. It held a large meeting and got much publicity for its de- and. Lady Desikachari gave an At Home at which Mrs. Alexander ve her impressions as a delegate from the Tamil Nadu to the Lahore omen's Conference. Mrs. Jesudasan continues her steady service the Branch and the Bombay Welcome which it conducts.

HYDERABAD (DECCAN).

Mrs. Cousins visited this city this month and was glad to find ree pupils of the Women's Home of Service acting happily and satis- ctorily as Vocational Teachers in the Mahavidyalaya Pathasala ere. Miss David, the Headmistress, is also a member of the W. I. A. adies' Clubs are well organised in that city and Mrs. Cousins spoke one and also to the members of the Spinners' Association of whom rs. M. K. Pillai, one of the earliest members of the W.I.A., is a most tive member. She organises home industries by which 200 women the villages are earning money, particularly by spinning and basket- aking.

RAJAMUNDRY.

A school for girls is maintained by this Branch. It also holds omen's meetings and recently had a very large one to celebrate events

in the National Movement. Almost every woman present wore khaddar, and no one wore any foreign cloth. Andhra desha is notable in this respect. Miss Kameswaramma, its Secretary has recently been to prison for picketting but was released by the amnesty after a week in Vellore. She was given a great reception by her town.

Nellore.

In connection with a Swadeshi Exhibition here Mrs. Cousins addressed a large meeting of the W. I. A. Branch held in the Exhibition in the compound of the Town Hall. Many hundreds of women had attended as it was the Women's Day. Mrs. Kamakshamma, Secretary of the Branch, had organised the meeting and also spoke. Mr. Venkatasubba Rao translated. The Branch has recently been reorganised and meets regularly at the Theosophical Hall. Mrs. Wodehouse, wife of the Collector, is the President, but unfortunately has to leave as her husband has been transferred to Tinnevelly.

Headquarters.

On her return from Lahore Mrs. Cousins sent in her resignation as Secretary as she had undertaken the office only as a substitute for Mrs. Patwardhan. As the latter had now returned to Madras but could not resume her secretarial services, the Committee unanimously elected Dr. Muthulakshmi Reddy as Honorary Secretary with Srimati G. Visalakshi as Assistant Secretary. With such able and well-known women to direct its activities the Association is sure to grow in usefulness and honour. The Corporation of Madras has allocated a Grant of Rs. 1,200 to the Association for this year, thus restoring an appreciation of its services to the city which had lapsed for a couple of years.

A well-attended meeting was held in Pantheon Gardens to thank the Viceroy and Gandhiji for their invaluable services in securing the Truce Pact, and to offer the co-operation of the W. I. A. in all work for the establishment and formulation of the new Constitution. The Association has also called on the Viceroy and the Congress to include several women in the latter's delegation to the Round Table Conference.

Over 150 teachers in training have visited the Montessori School in groups during the past two months as part of their study of new methods, and their Principals have written most appreciatively of its methods and work. Miss Barrie has sent a large consignment of new equipment for the school from America but it will not be used till her return to demonstrate its use.

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A Club Tea for the Mothers of the Montessori pupils and visitors, and an At Home for Srimati Patwardhan at which she spoke of "Impressions of Her World Tour" were also enjoyable functions of the month.

Four meetings were convened by the W. I. A. and held at Headquarters, to consider a Memorandum on the Constitution. Amongst over thirty women who attended at least one meeting each Dr. Muthulakshmi Reddy, Mrs. Subbarayan, Mrs. Alamaluthayarangammal, M. L. C., Mrs. Achayya, Hon. Magistrate, Mrs. Appaswamy, and Hannen Angelo (nominated and elected Councillors of Madras Corporation). Miss MacDougall, Principal, Women's Christian College. Mrs. Kamaladevi Chattopadhyayya, Mrs. Larsen, (Danish Mission). Miss Turner Brockway, (St. Christopher's Training College for Teachers). Mrs. Rukmani Lakshmipathi, Mrs. Patwardhan, Mrs. Swaminadhan, Mrs. Cousins, Srimathi Visalakshi, Mrs. Indrani Subramaniam, Mrs. Kamalamma (Masulipatam), Mrs. Kamakamma (Nellore).

Members will learn with regret that Mrs. Cousins is leaving India at the end of April. She is joining her husband in America, as he has been appointed as Special Lecturer in Modern Poetry in the College of New York for the coming year. They then hope to return to India, and Mrs. Cousins intends to use this opportunity to study methods and organisation of Home Science Colleges. Dr. Muthulakshmi Reddy and Srimati Visalakshi will conduct *Stri Dharma* in future. Branches are requested to send in their Annual Reports and subscriptions at once for inclusion in the Annual Report of the Association for the Annual General Meeting in the last week of April.

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இந்தியாவின் நான்கு புகழ்பெற்ற குடும்ப அவுஷதங்களையும்பற்றி அவர்கள் அறிந்திருப்பது அவசியம்.

லிட்டில்ஸ் ஓரியன்டல் பாம் : உடம்பில் உண்டாகும் நோய்களை உடனே தீர்க்கும் உண்மையான தைலம்.

ஹென்றீஸ் ஜ்வரஹரி : பலவிதமான ஜுரங்களையும் சுகப்படுத்தும் பேர் பெற்ற மருந்து.

ஹென்றீஸ் ஓமம் கர்ப்பூர் : வயிற்றுக்கோளாறுகளை அறவே அகற்றும் அரிய மருந்து. ஸ்திரீகளின் ருதுக வியாதிகளைத் தீர்ப்பதில் விசேஷமானது.

ஹென்றீஸ் கிலாகோல்ட் : இருமல், சளி, முதலிய சுவாசாசய நோய்களுக்கு தீவிர மருந்து.

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अभिभाषण का सरांश।

[श्रीमती मुथुलक्ष्मीरेड्डी अ.भारतीय महिला सम्मेलन की अध्यक्षा के व्याख्यानसे]

मुझे विश्वास है कि आप वैदिक युग की विदुषियों, दार्शनिक पण्डिताओं, और वीराङ्गनाओं तथा शासिकाओं से परिचित ही हैं। इसलिये आपकी इच्छा प्राचीन द्राविड़ महिलाओं के विषय में जानने की अवश्य ही होगी। जो कुछ प्राचीन इतिहास हम को अबतक मिला है, उस से पता चलता है, कि वे अपने पुरुषों के साथ पूर्ण समानता का पद भोगती थीं। दक्षिण की प्रसिद्ध मदुरा नगरी में जो किसी समय पाण्ड्य राजाओं की सम्पन्न नगरी थी, श्री मीनाक्षी देवी, जिनको आज मंदिर में देवी मानकर पूजते हैं, । एक प्रसिद्ध वीर रमणी हो गयी हैं। जिन को उनके पिता ने अपने शत्रुओं को परास्त करने युद्ध क्षेत्र में भेजा था। उन्होंने अपने पिता के शत्रुओं को जीत कर अपने लिये वीर श्रेष्ठ और महा बुद्धिमान पति खोज लिया था। अव्वै नामक विदुषी के सुन्दर मधुर शिक्षा-प्रद पद्य आज भी हमारे यहाँ प्राथमिक पाठशालाओं में बालक-बालिकाओं को पढ़ाये जाते हैं। वे शैली, सरलता, माधुर्य, लय, और नैतिक सचाई में अद्वितीय हैं।

हम अक्सर अपने बच्चों के लिये प्रारंभिक पाठशाला की उचित पाठ्य पुस्तकों के विषय में विचार कर चुकी हैं। मेरे विचार में यह अच्छा हो कि (अव्वै की) रचनाएं अन्य भाषाओं में अनूदित हो कर पाठशालाओं में रक्खी जायँ। वह देवी एक ग़रीब और अपरिचित वंश में अब से दो हज़ार वर्ष पहले पैदा हुई थीं। फिर भी उनको उच्च शिक्षा मिली थी। वह जीवन पर्यंत कुमारी रहीं। उनकी कवि-प्रतिभा, निर्मल जीवन, उच्च शिक्षा, और उनकी बुद्धि के कारण बड़े बड़े विद्वानों और राजाओं और राजाधिराजों ने उनको भारी सम्मान दिया था। अव्वै के चरित्र से पता चलता है कि उक्त ऐतिहासिक काल में दक्खिन में ग़रीब से ग़रीब को शिक्षा प्राप्त थी। ग़रीबों को छोड़ कर राज वंश और उच्च जाति की महिलाओं में भी समान शिक्षा और बुद्धि वैभव विद्यमान था। पाण्ड्य रानियों में मङ्गयक्करसी का नाम लिया जाता है जिसने राजा यानी अपने पति और प्रजा को जैन-धर्म से अपने शैव-धर्म में दीक्षित कर लिया था। मदनलीलयार देवी का नाम,

जिनकी तमिल भाषा में विद्वत्ता इतनी गंभीर थी कि 'नल दमयंती-उपाख्यान' के रचयिता प्रसिद्ध कवि को भी उनके सामने हार माननी पड़ी थी, और रानी मङ्गम्माल का नाम, जिन का शासन न्याय और धर्म के लिये प्रसिद्ध था, इतिहास में अमर हो गया है और संसार की बड़ी बड़ी विदुषी महिलाओं की सूची में सुवर्णाक्षरों में लिखने योग्य हैं। तमिल संघम् (प्राचीन काल की तमिल साहित्य परिषद्) काल में जब कि तमिल साहित्य अपने उन्नति शिखर पर पहुँच चुका था, ४० कवि महिलाएं हुई थीं और वे अपनी अमूल्य रचनाएँ छोड़ गयी हैं। उस समय न बाल-विवाह था न परदा ही। आज भी दक्षिण में लाखों केरलीय महिलाएँ परम्परागत जायदाद की अधिकारिणी हैं। वहाँ वंश की सम्पत्ति का अधिकार मातृक है न कि पैतृक। और वे अपनी जायदाद का इंतज़ाम बड़ी होशियारी और चुस्ती के साथ करती हैं। इस समय त्रावणकोर राज्य का शासन सूत्र एक देवी के हाथ में है जिस राज्य में प्रजा सुखी सम्पन्न, तथा शिक्षा में उन्नति की ओर अग्रसर एवं सामाजिक सुधारों और स्त्रियों के लिये राजनैतिक अधिकारों में बढ़ी चढ़ी है। हाल में वहाँ की राज्य परिषद् में ५ महिलाओं को मनोनीत किया गया है। वहां के स्वास्थ्यविभाग के मंत्री पद पर भी एक महिला शोभित थीं।

यह पहला ही राज्य है जहां स्त्रियों को राज्य परिषद् के चुनाव में बैठने और वोट देने के अधिकार दिये गये थे। वहाँ ५० प्रतिशत महिलाएं साक्षर हैं। इस प्रकार प्राचीन द्राविड़ संस्कृति और सभ्यता ने स्त्री को कुटुंब और समाज में उच्च स्थान प्रदान किया था।

स्त्री-शिक्षा में मिशनरियों के प्रयत्न :—

अगर मैं उन अनेक मिशनरी शिक्षण-संस्थाओं के प्रति, जो इस देशके प्रत्येक प्रान्त की स्त्री-शिक्षा में अग्रसर तथा मार्ग-दर्शक रही हैं, कुछ प्रशंसा के शब्द न कहूं तो भारी कृतघ्नता होगी। इस देश का स्त्री-समाज, उन अनेक मिशनरी संस्थाओं की बहुमूल्य सेवाओं का, जो उन्होंने यहां की महिलाओं को शिक्षित बनाने में की हैं, हृदय पूर्वक चिर ऋणी है। मेरा सच्चा विश्वास है कि उन लोगों ने इस देश में स्त्री-शिक्षा के प्रति गवर्नमेंट से कहीं अधिक कार्य किया है, हाँ आजकल भारतवर्ष और कई अन्य धार्मिक संस्थाओंके नाम पर गर्व करसकता है जैसे ब्रह्म-समाज, रामकृष्ण मिशन, आर्य-समाज, सनातन धर्म, थियोसफिस्ट, पारसी, इस्लामिया, जो स्त्री शिक्षा—केलिये कार्य कर रही हैं। लेकिन इनके पहले ईसाई मिशनरी ही अकेले इस क्षेत्र में थे। जैसा कि उनकी संस्थाओं के इतिहास से, जो भारतवर्ष और बर्मा के एक कोने से दूसरे कोने तक अपनी निःस्वार्थ और सच्ची लगन के स्त्री-पुरुष ईसाई कार्यकर्ताओं के प्रबंध में फैली हुई हैं, माळूम होता है।

अगर ये मिशनरी ट्रेनिङ्ग स्कूलों से निकली हुई अध्यापिकाएं न होती तो आज भारतीय स्त्री-समाज में इतनी शिक्षा की भी उन्नति असंभव थी। आज भी हम हर एक प्रांत के सुदूर उन गांवों में, जहां हिन्दू और मुस्लिम स्त्रियां पहुंच भी नहीं सकतीं, ये मिशनरी अध्यापिकाएं ही प्रेम तथा दृढ विश्वास के साथ काम करती हुई पाई जाती हैं। आज भी अध्यापक-समाज में उन्हीं की संख्या अधिक है। इन मिशनरी संस्थाओं ने शिक्षा और संस्कृति दोने के अलावा भारतीय-समाज को अपने सच्चे और आत्म-बलिदानों के उदाहरणों से मानव समाज की नसों में प्रेम और कष्ट-सहन के भाव भर दिये हैं और अपने प्रभु की शिक्षाओं के प्रति सच्चा रहना, बाधाओं का सामना करना और एकान्त निवास करना सिखलाया है; जिनका प्रभाव यहां के स्त्री-पुरुषों पर लाभकारी होने के सिवाय और कुछ नहीं हो सकता।

कन्या-प्राइमरी तथा मिडिल स्कूलों की भाषा:—

मेरे विचार में कन्याओं के प्राइमरी स्कूलों और लड़के-लड़कियों के कस्बाती स्कूलों में भी इंग्लिश की पढ़ाई प्रारम्भ करना एक गलती है। विशेषत: कन्याओं के लिये, जिनके विषय में हम जानते हैं कि प्राय: वह प्राइमरी पास करने से पूर्व ही स्कूल से हटा ली जाती हैं। जब कि वे अपनी मातृभाष में भी पर्याप्त अक्षर ज्ञान नहीं हासिल कर पातीं तब इस प्रकार उन्हें इंग्लिश पढ़ाना उनके समय तथा शक्ति का दुरुपयोग और पब्लिक धन का अपव्यय है। इसलिये हमारी प्राइमरी शिक्षा में सारा बल मातृभाषा पर ही लगाना चाहिये। शिक्षा-विशेषज्ञों ने भी अनेक वार स्पष्टतया कहा है कि विद्यार्थी अपनी भाषा में पढ़ाया हुआ विषय अधिक अच्छा और कम समय में समझता है। और यदि अल्पकाल में अधिक ज्ञान देने का सिद्धान्त बरतना हो तो हमें अवश्य मातृभाषा में ही प्राइमरी तथा मिडिल स्कूलों में शिक्षा देनी चाहिये।

उन कन्याओं केलिये जो उच्च कक्षाओं में जाती हैं और जो किसी व्यावसायिक दृष्टि से पढ़ती हैं मिडल क्लास में इंग्लिश प्रारम्भ की जा सकती है। आजकल आवश्यकता है कि एक "पाठ्य-पुस्तक-कमेटी" बनाई जाय जो आवश्यक विषयों पर प्रान्तीय भाषा में पुस्तकें तैयार करे। जरूरत महसूस करने और बिक्री तथा मांग होने पर स्वतंत्र लेखकों द्वारा वैसी पुस्तकें निकलने में कमी नहीं रहेगी।

विद्यालयों में धार्मिक तथा सामाजिक शिक्षा :—

सारी सच्ची शिक्षा का आधार आध्यात्मिकता तथा धार्मिकता होना चाहिये। शिक्षा का इतिहास हमें बताता है कि पूर्वकाल में इसका निवास सदा गुरु-कुलों, धर्म-मठों,

आश्रमों आदि में रहा है जहां मठाधीश और शिक्षक रहते थे। भारतवर्ष में कुछ समय पूर्व तक शिक्षा का अभिप्राय धार्मिक तथा दार्शनिक अध्ययन रहा है। "धर्म" ईश्वर तथा प्रकृति का स्पष्टी करण है, इस लिये वास्तविक शिक्षा इससे बाहर नहीं जा सकती। कविश्रेष्ठ रवीन्द्र ने कहा है:—

"शिक्षा क्या है? हमारे पूर्ण जीवन की सच्चाई, और हमारे परमात्मा से चैतन्य सम्बन्ध का नाम है। हमारे जीवन का यही मुख्य उद्देश्य है।"

यदि आप मनुष्य में उस दिव्यता का प्रादुर्भाव करना चाहती हैं; यदि अपि चाहती हैं कि मनुष्य पशुता से ऊपर उठे और यदि आप की इच्छा है कि आप मनुष्य को समाज के लिये उपयोगी बनाएं तब आपको "सत्य" की खोज में मानव-आत्मा की इच्छा का ध्यान रखना होगा और वह "सत्य" ही ईश्वर है। प्रायः समाज की उपयोगी सेवा तथा भलाई करने का उद्देश्य मनुष्य के हृदय में उस सर्व शक्तिमान प्रभु को प्रसन्न करने या अव्यक्त के भय से या मृत्यु के बाद मोक्ष की इच्छा से उत्पन्न होता है।

इस लिये मेरी नम्र सम्मति में धार्मिक महापुरुषों के जीवन अवश्य पाठ-विधि में रखे जाने चाहिये। हां, उनका जो अन्धविश्वास सम्बन्धी वर्णन है उसे छोड़ देना चाहिये और उन बातों को भी त्याग देना चाहिये जिनसे भिन्न २ धर्मों के अनुयाइयों में परस्पर वैमनस्य पैदा होता है। जिससे कि हमारी बालकबालिकाओं में सब धर्मों की एकता का बीज अङ्कुरित हो।

विद्यार्थियों का स्वास्थ्य :—

विद्यार्थीयों का नियम पूर्वक स्वास्थ्य निरीक्षण और सुधार अभी तक हमारे विद्यालयों का अंग नहीं बना। इस निरीक्षण का विद्यार्थी के भविष्य के स्वस्थ जीवन पर होनेवाले विशाल प्रभाव का शिक्षा अधिकारियों तथा जनता ने अभी अनुभव नहीं किया। स्वास्थ्य-निरीक्षण द्वारा हम विद्यालयों के मैदान मकान, वायुमण्डल तथा संरक्षकों का स्वास्थ्य नियम बना सकेंगे और इसका सामूहिक स्वास्थ्य पर एक अद्भुत प्रभाव होगा। और इसका बचपन में ही अभ्यास विद्यार्थिओं तथा विद्यार्थिनियों के भविष्य जीवन के सुधार में विशेष सहायक होगा। विशेषतः इससे पर्दा, बाल्य-विवाह आदि की कुप्रथाओं के विनवारण में भी सहायता मिलेगी। हमारे मद्रास प्रान्त में यद्यपि सैकण्डरी स्कूलों और कालिजों में स्वास्थ्य निरीक्षण का नियम बना है तथापि प्राथमिक स्कूलों में जहां इसकी विशेष अवश्यकता है, धनाभाव के कारण ऐसा नहीं हुआ।

शरीरिक उन्नति :—

जहां बालकों की पाठशालाओं में शरीरिक उन्नति को पाठविधि में स्थान दिया गया है वहां बालिकाओं के पाठ्य-क्रम में इसकी सर्वथा अवहेलना की गयी है, यह बात समीक्षा के योग्य है। कन्या विद्यालयों और छात्रालयों के साथ खेलने के लिए मैदानों की अत्यन्त आवश्यता है। विशेषतः भारत जैसे देश में जहां स्त्रियां प्रायः चहार-दीवारी में बन्द रखी जाती हैं। दक्षिण-भारत में भी जहां स्त्रियां पर्दा नहीं करतीं बालिकाओं को बालकों के समान स्वतन्त्रता पूर्वक विचरने की आज्ञा नहीं दी जाती। इसी का परिणाम है कि कई स्त्रियां ग्रेजुएट हो जाने पर भी सर्वसाधारण के सामने आने में कतराती हैं।

अब इंग्लैण्ड में विद्यार्थी की शरीरिक तथा मानसिक उन्नति के लिये १९०७-१९२१ में कई शिक्षा-सम्बन्धी कानून बने हैं। १९०७ में मैडिकल इन्स्पैकशन पैक्ट बना। इससे पूर्व १९०६ में एक और ऐक्ट बना जिसके अनुसार स्थानीय शिक्षा अधिकारियों का कर्त्तव्य हो जाता हैकि वे उन निर्धन विद्यार्थियों को उपयुक्त भोजन दें जो इसके अभाव में शिक्षा नहीं ग्रहण कर सकते। लैफ्टीनैण्ट कर्नल मैम-कैरिसन(रिसर्च इन्स्टीटयूट कून्नूर) लिखते हैं:—

> "उन सब कारणों में जिनसे कि भारतीय कष्ट पा रहे हैं—न्यून-भोजन सबसे मुख्य है। जहां मलेरिया, हैज़ा इत्यादि संक्रामिक रोग प्रति वर्ष हजारों को लेते हैं वहां यह अल्प-भोजन लाखों को क्षीण-शक्ति बनाकर उन्हें भिन्न २ रोगों का शिकार बनाता है। इस प्रकार अल्प-भोजन भारतीयों की व्याधियों का मुख्य कारण है।"

अत एव माता-पिता तथा संरक्षकों की निर्धनता और उसके फल स्वरूप स्कूल जानेवाले बच्चों की निर्बलता का, सर्व साधारण की अनिवार्य शिक्षा की आयोजना बनाते समय ध्यान रखना होगा।

युवती-शिक्षा तथा नारी-संगठन :—

स्त्रियों में जाग्रति, कुछ समय से, प्रायः प्रत्येक क्षेत्र में दिखाई देती है। और अनके युवती-शिक्षा-केन्द्र तथा औद्योगिक क्लास ग़रीब विधवाओं व परित्यक्त स्त्रियों के लिये हरके शहर में खोले गये हैं। जैसा कि मेरे ही प्रांत में अनेक स्त्री संघों, वीमैंस इंडियन एसोसियेशन, श्री शारदा लेडीज़ यूनियन, तथा शारदा-होम, मद्रास-सेवा-सदन और इंडियन लेडीज़ समाज अपने कार्य द्वारा युवती शिक्षा, स्त्रियों की सामाजिक तथा राजनैतिक प्रगति में सहायता

पहुँचाती हैं और आगे आनेवाली संतानों के मस्तिष्क में नयी स्फूर्ति, नया जोश पैदा किया है। हमें चाहिये कि हम इन कार्यों को अधिक परिमाण में जारी रखें। हमारे घरों में प्रत्येक शिक्षित स्त्री को चाहिये कि वे अपना कुछ समय निकाल कर स्त्रियों की जाग्रति में लगावें। और अन्यों को भी उचित है कि वे अपनी शक्ति भर धन आदि द्वारा इस उत्तम कार्य की सहायता करें।

अंग्रेजी-कानून :—

इंग्लिस्तान में कानून है कि गर्भिणी माता, सद्यःजात बालक और विद्यालय की आयु के लड़कों १९०८ के मेटर्निटी ऐण्ड चाइल्ड वेल-फेयर एक्ट के अनुसार अधिकार है कि वे शासन की विशेष दयालुता तलब करें। इस विषय में स्थानीय अधिकारियों को आज्ञा है कि इनके लिये स्वास्थ्य-विभाग की सम्मति के अनुसार उचित सहायता का प्रबन्ध करें। १८०२, १९१२ और १९२६ के दाइयों के कानून के अनुसार आशा की जाती है कि प्रसव के समय अधिक विशेषज्ञ की सहायता मिलेगी और अशिक्षित दाइयों को न आने दिया जाएगा।

१९१५ के जन्म-सूचना-एक्ट ने विशेष कार्य किया है क्योंकि इससे बच्चे के जन्म की अवस्थाएँ तथा स्थान निर्देश रहता है जहां जाकर उपयोगी उपचार आदि दिये जा सकते हैं।

सन् १९०८ के बच्चों के लिए बने हुए कानून में नवजात शिशुओं की रक्षा, बच्चों पर अत्याचार, तथा पेट में कीड़े पड़े हुए बच्चों का इलाज करने केलिये विशेष कानून बना हुआ है।

मैंने विस्तृत रूपसे इस विषय में कहा है। इसका कारण यही है कि मैं इसे अत्यन्त मुख्य विषय समझती हूं। मेरी इच्छा है कि यह सम्मेलन स्त्री बाल-चिकित्सा सम्बन्धी विषय को अपने हाथ में ले तथा गवर्नमेण्ट को प्रेरित करे कि वह इस विषय में सन्तोष-प्रद कार्रवाई करे। वह इंग्लैण्ड के मिड्वाइफरी और चाइल्ड वैलफेयर कानून के समान यहां भी राजनियम बनाए और जब तक अधिकारी हमारी इच्छा की पूर्ति न करें तब तक हम इसका प्रचार जनता में उत्साह पूर्वक करती रहें।

मुझे यह बतलाने की आवश्यकाता नहीं कि एक स्वस्थ बुद्धि स्वस्थ शरीर में ही हो सकती है। और स्वस्थ सन्तान के लिये स्वस्थ माता का होना कितना जरूरी है। इसके

अतिरिक्त शारदा-एक्ट का लागू करना, बहु-विवाह निषेध, मैसूर व बड़ौदा के स्त्री जायदाद सम्बन्धी नियमों का सुधार, बच्चों और स्त्रियों का व्यापार, बच्चों और स्त्रियों का मजदूरी करना, अस्पृश्यता निवारण शराब-बन्दी आदि विषय अभी आपके सामने सम्मेलन में विचारार्थ उपस्थित किये जाएँगे, इसलिये उनके विषय में कहने की आवश्यकता नहीं ।

परिणाम :—

भारतवर्ष में एक नई जाग्रति और नये जीवन का संचार हो रहा है । हम स्त्रियों का कार्य इस उन्नति के मार्ग में रोड़ा अटकाना नहीं, अपितु, यथाशक्ति सहायता करना होना चाहिये । और उसके साथ हमें चाहिये कि जो लोग मानुषीय साधारण अधिकारों पर ज़ोर-ज़ब्र करते हैं उनके विरुद्ध बलपूर्वक खड़ी होवें । हमें अपनी सन्तान को सिखाना चाहिये कि वह स्वतन्त्र और स्वाधीन हो । उत्साही और शक्तिशाली हो तथा देश और जाति की सेवा में धैर्य और बुद्धिमत्ता के साथ कार्य कर सके ।

हमें नहीं भूलना चाहिये कि जातियों के निर्माण में स्त्रियां सदा से मुख्य भाग लेती रही हैं । हमारी स्थिति ही ऐसी है कि हम उत्पादन के लिये बनी हैं, विनाश के लिये नहीं और प्रेम के लिये, न कि लड़ाई के लिये । अतएव हमें जाति में जीवन, जाग्रति उत्पन्न कर परस्पर प्रेम का पाठ सिखाना चाहिये । इस सम्मेलन ने स्पष्ट बताया है कि भिन्न २ धर्मों, मतों अथवा जातियों की स्त्रियां परस्पर मिलकर किस प्रकार एक ही प्लेटफार्म से कार्य कर सकती हैं । हमारी हार्दिक इच्छा है कि हमारा यह सहज प्रेम उन्नति करता हुआ मनुष्य मात्र को सुखी और स्वाधीन करे ।

TAMIL.

வேலூர் ஸ்திரீ ஜயிலின் சில அநுபவங்களும் அது சம்பந்தமான சில ஞாபகக் குறிப்புக்களும்.

இன்று இவ்விடம் வந்து நினைக்கும்போது தற்பொழுது சில நாளாக நடந்து வரும் சம்பவங்களெல்லாம் மிகவும் அற்புதமாக, க்ஷணப்பொழுதில் அநேக மாறுதல்கள் நடந்து கொண்டும் வருவதைப் பார்த்து கனவா! நினைவா! சினிமா மானசீக படங்களா! என்று தோன்றுகிறது.

இராஜாங்கத்தினருடன் நகரத்தினர்கள் இதுவரையில் போர் செய்தது அதுவும் நிராயுதபாணிகளாய் சத்தியத்தை முன்னிட்டு அஹிம்ஸா விரதத்தை அநுசரித்து ஜயமடைவது சாத்தியமா? ஸ்திரீகள் போர்க்குச் செல்வதுண்டா இது நீதியாகுமா? அவர்கள் இயற்கைத் தன்மையில் இதனால் குறைவு உண்டாகுமா? அல்லது அவர்கள் இல்லற விஷயங்கள் அறம் குறைந்து விடுமா? என்றும் இதைப் போலொத்த அநேக கேள்விகள் ஒருமித்து நெஞ்சில் கிளம்பியதற்கு இந்த ஒரு மாதகாலத்தில் நடந்த காரியங்களாலும் பார்த்தும் கேள்வி முதலிய அநேக விதத்தாலும் ஜவாப் கிடைத்து விட்டதாகவே நினைக்க வேண்டியதாயிருக்கிறது. ராஜாங்க சரித்திரத்தில், ராஜாங்கத்தாருடன் குடிகள் வழக்குச் செய்துவந்தது, மற்ற தேசத்து சரித்திரங்கள் எப்படியிருந்த போதிலும், இந்தியாவில் அவ்விதம் அதிகமாய் நடந்ததில்லை என்பதாய்த்தான் தெரிகிறது. ஆனால் இந்த தேசத்தின் மஹாசரித்திரமாகிய பாரதத்தில் உலகத்தில் முதல் முதல் ஜனங்களால் தேர்ந்தெடுக்கப்பட்ட வேனராஜனோடு அவன் அக்ரமமாய் நடத்திவந்த ராஜரீய முறைகளைக் கண்டித்து, குடிகள் போர் புரிந்ததாயும், அப்போரில் ராஜவம்சத்தார் ஒரு சார்பாகவும் குடிகள் மற்றொரு சார்பாகவும் நின்று, குடிகளால் ராஜவம்சம் பூராவும் க்ஷயமடைந்துவிட்டதாயும் க்ஷத்திரியர்கள், அதாவது போர் புரியும் ஜாதியார், க்ஷீணித்துப் போனதால் சில காலம் வெகு குழப்பங்கள் ஏற்பட்டு அதே வம்சத்தில் பிறந்த மற்றொரு அரசனை தெரிந்தெடுத்து மகுடாபிஷேகம் செய்யப்பட்டதென்றும் தெரிகிறது. ஆனால் இதெல்லாம் ரத்தம் சிதறியும், அஹங்காரபாவத்தினாலும் நடந்த போர்கள். சத்தியத்திற்காக, சாத்விக குணங்களை அநுசரித்து பாஹிம்சை தவிர்த்து தான் என்றும் அஹம்பாவத்தை நீக்கி தியாகமே ஆயுதமாகக்கொண்டு எல்லாவிதத்திலும் நாகரிகம், பலம், சாமர்த்தியம் ஒற்றுமை, புத்திநுட்பம், ஒழுங்கு, இக்குணங்களால் நிறைந்த ஏகசக்ராதிபத்தியம் நடத்திவரும் ராஜாங்கத்தாருடன், புத்திப்போர்

புரியும் இப்போர்க்களத்திற்கு, அவ்வித வல்லமையுள்ள, பாலர்களும் ஸ்திரீகளும் தம் தம் ஞாபகங்களை மறந்து வந்து சேர்ந்ததைப்பற்றி அதிசயப்பட வேண்டியதில்லை. ஆனால், நியாயமானதும், ஹிம்சையற்றதும் தியாகத்தைக் கொண்டதுமான யுத்தம் 1921-ல் ஏன் பின்னடைந்து விட்டது என்று யோசிக்க இடமுண்டாயிருக்கிறது.

நிராயுத யுத்தத்தில் ஜயம்வருமா என்ற என்மனதிலுண்டான ஸம்சயத்திற்கும் ஒருவிதம் முடிவு தெரிகிறது. அஃதாவது யுத்த முறைகளில் ஒரு முறையானது என்னவென்றால், ஸ்திரிகள் இருக்கும் தன்மையை நோக்கி யுத்தம் செய்யவேண்டியது. இந்த முறையை அநுசரித்து நாம் தற்பொழுது மிகவும் புத்திசாலிகளாகவும் நாகரிகம் பெற்ற ராஜாங்கத்தாருடன் போர் புரிகையில் நம் புத்தியுக்தமானதும் நாகரிகத்தில் சிறந்த முறையை அநுசரிக்க வேண்டியதும் அவசியமேற்படுகிறது. தற்பொழுது நாம் அநுசரித்த முறையானது சரியான முறையென்று நமக்கும் கவர்ன்மெண்டாருக்கும் தற்பொழுது ஏற்பட்ட சமாதான உடன்படிக்கையால் தெளிவாகக் கூடியதாயிருக்கிறது.

ஸ்திரீகள் போர்களில் செல்வதுண்டா? அஃது அவர்கள் இயற்கைக் குணங்களுக்கு பொருந்திய வேலையா? அதனால் இல்லறவாழ்க்கையில் குறைவுகள் ஏற்படுமாவென்பதற்கும், சுருக்கமான பதில் கிடைத்துவிட்டது. பழைய காலங்களிலும் தேசவிபத்துக் காலங்களில் ஸ்திரீகள் இத்தகைய காரியங்களில் முன்னுக்கு வந்திருக்கிறார்களென்றும், கேகய தேசத்து ராஜகுமாரத்தியும், தசரத ராஜாவின் மனைவியுமாகிய கைகேயி என்பவர் தசரத மஹாராஜாவுடன் யுத்தகளத்தில் போயிருக்கையில், யுத்தம் நடக்கும் தருவாயில் ரதத்தின் ஆணி கழன்று விட்டபோது தன் விரலைக்கொடுத்து சக்கரத்தைத் தாங்கிப் பிடித்தது, அந்த வேலைகளில் பழக்கமில்லாதவர்கள் செய்யக் கூடியதல்ல. ஜான்சி தேசத்துராணியின் சரித்திரமும், அஹல்யாபாயியும் மற்றும் அநேக ராஜபுத்திர ஸ்திரீகளும் சமயம் வாய்ந்தபோது முன் வந்து தத்தம் யுந்தப்படிக்குள்ள வேலைகளைச் செய்து வந்திருக்கிறார்களென்றும், தற்காலப் போரில் ஸ்திரீ குணங்கள் பிரதானமாயிருப்பதனால், அஃதாவது தியாகம், அஹிம்சை, விடாமுயற்சி வகையான அற்புத குணங்கள் மேலிட்டிருப்பதனால் ஷை குணங்களுக்குரிய ஸ்திரீகள் ஏராளமாய் முன்னுக்கு வந்து தேசத்திற்கு நேர்ந்த ஆபத்தினின்றும் விடுவிக்கவேண்டியது அத்தியாவசியகமே. மேல்கண்ட நினைவுகள்தான் நாம் ஜயிலுக்கு போவதற்கு முன் ஏற்பட்டது. நாம் ஜயில் விஷயத்தைப்பற்றிச் சற்று கவனிப்போம். அஃதாவது அன்னிய நாட்டுத் துணிகளை மறியல் செய்ததற்காக, மாஜிஸ்ட்ரேட்டார் தண்டனை பெற்று 6 மாதகாலம் சிறைவாசத்திற்காக நம்மை கைதிகள் "லாரி"யிலேற்றி ஒரு சார்ஜண்டு இரண்டு போலீஸ் கான்ஸ்டேபிள்கள், ஒரு ஸ்திரீ (escort) இவர்களுடன் ஸ்டேஷனுக்கு வந்து சேர்ந்தோம். ஸ்டேஷனில் இஷ்டமித்ர நண்பர்கள் கூட்டம் வெகுவாயிருந்தது. இதைப் பார்த்து சார்ஜண்டு கதவுகளை

யெல்லாம் சாத்திவிட்டதால் ஒருவரையும் பார்க்க முடியவில்லை. அவர்கள் வெளியே நின்று தேசிய கீதம் பாடிக்கொண்டிருந்தபோதிலும் நாம் நமது கம் பார்ட்மெண்டில் அசைவற்றிருந்தோம். ரயிலும் வந்தேமாதரம் முதலிய ஜய கோஷத்தின்பேரில் புறப்பட்டுவிட்டது. சரியாய் 12½-மணிக்கு காட்டுப்பாடி ஜங்க்ஷன் போய்ச் சேர்ந்தோம். அவ்விடம் நமக்காக, கான்ஸ்டேபில்கள் இரு வரும் ஒரு சார்ஜண்டும் ஆக மூவருடன் "கைதி வான்" தயாராக விருந்தது. அதில் இரண்டு ஆங்கில இந்திய சார்ஜண்டுகள், 5 கான்ஸ்டேபில்கள், நாம் மூன்று ஸ்திரீகளுடன், இனந்தெரியாத இரண்டு ஆங்கில ஸ்திரீகள் ஆக 12 பெய ருடன் "வான்" போகலாயிற்று. சுமார் ½ மணி நேரத்தில் "வான்" ஜயில் கேட்டில் வந்து நின்றது. கேட்டுக்கதவைத் திறக்கும்படி சார்ஜண்டு கேட் டதில், வயதான காரணத்தாலோ அல்லது வேலையினால் அதிகக் களைப் புற்று இருந்தமையினாலோ, கேட்டிலேயே கைதிகளை இறக்கி விட்டுவிடும்படி சொன்னதாகவும், தான் வற்புறுத்தியதனால்தான் கேட்டுக் கதவுகள் திறக்கப் போவதாயும் சார்ஜண்டு வந்து வண்டியிலிருக்கும் மீற்றவருக்குத் தெரிவித்தார். என் மனதில் எல்லாம் ஆச்சரியமாகத்தான் இருந்தது. ஏதோ, ஒருவித அக்கிரமச் செயலும், கண்டும் கேட்டுமிராத இரு பிராமண அபலைகள், அதிலும் அஹிம்சா தத்வத்தை ஆசிரயித்து வந்தவர்களின் பந்தோபஸ்து சிறையில் சட்டப்படி செய்ய வேண்டியதிருந்த போதிலும், இவ்வளவு சார்ஜண்டுகளும் கான்டேபில்களும் அனுப்ப வலிமையுள்ள கவர்ன்மெண்டுக்கு அவசிய மேற் பட்டதைப்பற்றி, வருத்தமுற்றேன். இதைப் போலவே, இரண்டு ஆந்திர ஸ்திரீ களைக் கேட்டு அறையில் இராத்தங்க விட்டதாக 2, 3 நாள் கழித்துத் தெரியவந்தது. ஆனால் நம்மை அவ்விதம் செய்யாமல் கேட்டுக்குள் அழைத்துப் போய் மேட்ரனி டம் ஒப்புவித்து நம்முடன் வந்த துணை ஸ்திரீயும், போலீஸ்காரரும், சார்ஜண்டும் திரும்பிவிட்டார்கள். உள்ளே வந்து மேட்ரனிடம் பெயர் கொடுத்து கையிலி ருந்த பணத்தை டிபாசிட் கொடுத்து விட்டு, நகைகள் ஏதாவது இருக்கின்றனவா வென்று கேட்டதற்கு இல்லை என்று ஜவாப் சொல்லியபின் 2 வார்டர்கள் நம்மை அழைத்துக் கொண்டுபோய் ஆஸ்பத்திரி வார்டில் விட்டார்கள். இந்த வார்டு மிகவும் காற்றோட்ட முள்ளதாயும் விசாலமாகவும் இருந்தது. அவ்விடம் அன்று இரவு தங்கி, அதிகாலையிலெழுந்து நமக்காக ஏற்பட்டிருக்கும் "செல்" களுக்குச் சென்றோம். ஜெயில் சுவர்கள் உன்னதமாக விருந்த போதிலும் சுற்று முள்ள மலைகள் இயற்கை அழகு இவ்விடத்திலிருந்து தெரியக் கூடியதாயிருக் கிறது. சுகாதாரத்திற்குச் சற்றேனும் குறைவில்லை.

ஜெயிலுக்குப் போனாலும் வயிற்றுப்பாடு விட்டதாக இல்லை. ராஜாங்கக்கைதி களுக்கு நாள் ஒன்றுக்கு ரூ. ½ அல்லது அணா 8 வீதமுள்ள சாப்பாடு கொடுக் கப்படுகிறது. அவைகளில் தேவையுள்ளபடிக்கு தம் உணவுகளை மாற்றிக் கொள்ளக் கூடிய தாயுமிருக்கிறது. நமக்கு முன் அதிக நாள் தங்கி ஜெயில் அது

பவம் பெற்றிருந்த ஸ்ரீமதி ருக்மிணி அம்மாளவர்கள் ஏற்பாட்டுப்படி எல்லாக் கைதிகளுக்கும், காபி, சாப்பாடு முதலியவை ஒன்றாகத்தான் செய்துவந்தார்கள். இவ்விதம் சுமார் 1 வாரம் தினந்தோறும் காலை ஜபங்களும், ஸ்நான போஜனாதிகளும், சாயந்திரம் பாட்மின்டன் விளையாட்டுகளும், ஆஸ்பத்திரி கம்பவுண்டைச் சுற்றி உலாவுதலும் வெகு உல்லாசத்துடன் ஜெயில் என்ற ஞாபகம் மறந்து நடந்து வந்தது. ஆனால் அவ்விடம் கைதிகளில் பெரும்பான்மையோர் ஆந்திரர்களாயிருந்தமையால் அவர்கள் சுவை முறைப்படி மிளகாய் துவையல்களும் புளிக்குழம்புகளும் பிடிபடாமல் தனிச்சமையல் செய்துகொள்ள அவசியமேற்பட்டது. தவிரவும் அவ்விடம் சாரதா ஆக்டை மீறியதற்காக ரிகரஸ் தண்டனை அடைந்த ஒரு பிராமண ஸ்திரீயை பொதுச் சமையலுக்கு ஏற்பாடு செய்திருந்தும் அவ்விடத்திலுள்ள சோஷியல் ரிபாரம் கைக்கொண்ட சில ஆந்திரசகோதரிகள் கவனக் குறைவினாலும், சமயம் வாய்த்தபோதே தம் கொள்கைளை நிறை வேற்றிக் கொள்ளவும் யத்தனித்ததைப் பார்த்து வருந்துகிறேன். என் சம்பந்தப்பட்டமட்டிலும் ஷை ரிபாரங்கள் விஷயமாய் நான் என்ன நினைத்திருந்தபோதிலும் ஜெயிலைப்போல பரதந்திரமான இடத்தில் கவர்ன்மெண்டு அதிகாரிகளாலும் கூட மதவிஷயமான ஆதரவுகள் காட்டிவரும்போது நம் ஜனங்களாலேயே ஷை நிர்பந்தங்கள் ஏற்பட்டிருப்பது மிகவும் வருந்தத்தக்கது. இதனால் ஒற்றுமைக்கு ஒரு சாதனமும் ஏற்பட்டதாகவும் தெரியவில்லை. ஆந்திரர்கள் என்னும் பெருமையில் மற்றவர்களைத் தாழ்மையாய் நினைக்கும் குணம் முற்றும் விட்டுப் போனதாகத் தெரியவில்லை. தாம் ஒரு மாகாணத்தைச் சேர்ந்தவரென்றும் ஒரே உத்தேசமாய் ஜெயிலுக்கு வந்திருக்கிறோமென்பதையும், சில ஆந்திர சகோதரிகள் மறந்து விட்டதைப்பற்றி வருத்தமடைந்தேன். ஆந்திர சகோதரிகள் மற்றவரை விட முதலில் ஜெயிலுக்குப் போகத்துணிந்தது மெச்சத்தக்கதே என்றாலும் ஷை குணங்களினால் அவர்கள் செய்கைகளுக்கு குறைவு ஏற்படுமென்பதில் சந்தேகமில்லை. ஷை வித்தியாசங்களை மறந்து வேலை செய்துவந்த என் சகோதரி ஸ்ரீமதி ருக்மிணி அம்மாளும் என் நான்காவது பெண்ணாக பாவித்த ஸ்ரீமதி துர்க்காபாயம்மாளின் மனோதைர்யமும், சாமர்த்தியமும் மெச்சக்கூடியதாக விருந்தன.

கடைசியில் ஒரு வார்த்தை சொல்ல விரும்புகிறேன். அதாவது இவ்விரண்டு மாதகாலமாக சற்றும் இவ்வளவு குழப்பங்கள் இருந்தபோதிலும் நம் தமிழ் மாதர்கள் தம் சுகவாழ்க்கையினின்றும் ஏறிட்டுப் பார்க்கச் சக்தியற்றவர்களாய் இருந்தார்களென்பது உண்மையே. அவர்கள் முன்னுக்குவர ஏன் யோசித்துக்கொண்டிருந்தார்கள் ? கணவனுருடைய கலெக்டர் முன்சிப் வேலை போய்விடும் என்ற பயமா ? வக்கீல் வேலைகளில் கக்ஷிக்காரர் வருவதற்குத் தடை ஏற்படுமென்ற பயமா? ஏன் பின்னடைந்தார்கள்? ஏன் யோசித்துக் கொண்டிருந்தார்கள் ? தேசத்தின் மானம் போகக்கூடியதான காலங்களிலும்கூட இவ்வித தீர்க்காலோசனை செய்துகொண்டும் வந்த சமயத்தைப் போக்கிவிடலாமா ? இதைப்பற்றி ஒன்றும்

ஊக்கிக்க முடியவில்லை. ஆனால் கொஞ்சம் தாமதமாகிய போதிலும் அவர்களில் சரியான ஊக்கமும் தைர்யமுமுள்ளவர்களில் புதுக்கிளர்ச்சி உண்டாயிருக்கிறதைப் பார்த்து சந்தோஷப்படுகிறேன்.

இதைத் தவிர ஜெயில் அநுபவத்தில் சிலாகிக்கக் கூடியதாவது, நித்தியம் நடக்கும், தேச ஆராதனைக் காலைப் பாட்டுக்கள், நமக்கு வேலைக்காக ஏற்பட்டுள்ள கைதிகளுக்கு நம் சஹவாசத்தால் ஏற்பட்ட மன அமைதிகள், சாயங்காலம் பாட்மின்டன், கும்மிப் பாட்டுகள் முதலிய சம்பவங்களால் ஒருவருக்கொருவருள் உண்டாகிய சகோதரபாவம் முதலியவைகள், முதல் நாள் சற்று நித்திரைக் கேட்டால் கோபமாய் பேசியிருந்த மேட்ரனும் மிகவும் அன்பாய் நம்முடன் நடந்து வந்ததோடு அவ்விடத்திய லேடி டாக்டர் ஜெயில் சூபரிடென்டன்டு மிகவும் நட்புடன் இருந்தார்கள். ஷியார்கள் பொறுப்பான வேலைக்கு, லேடி டாக்டருக்கும், மேட்ரனுக்கும், மிகவும் குறைவான சம்பளம் கொடுக்கப்படுகிறதாகத் தெரிகிறது.

பம்பாய் டைம்ஸ் பத்திரிகையைத் தவிர வேறு பத்திரிகைகள் வாசிக்க தடை செய்யப்பட்டிருக்கிறது. சில மாதாந்தப் பத்திரிகைகளும் கொடுக்கப்பட்டன. ராஜகீய கைதிகள் மற்ற கைதிகளுடன் சேரவாவது அவர்களுக்கு ஏதாவது நற்போதனை செய்யவாவது தடை செய்யப்பட்டிருப்பதனால் எத்தனையோ கொலைதண்டனைக்காரர்களைப் பார்த்து மனமுருகினாலும் கூட அவர்களுக்கு சமாதானவார்த்தை சொல்ல முடியாமலிருந்ததற்காக மனவருத்தமுண்டாயிற்று. நேற்று. ஜெயிலிலிருந்து விடுதலையானது வாஸ்தவமா? அல்லது ஜெயிலுக்கு போனதுதான் வாஸ்தவமா? போலீஸார் அடிதடி நடந்தது வாஸ்தவமா? ஏனென்றால் இன்று நாம் போனவிடங்களிலெல்லாம் ஆயிரக்கணக்கான ஜனங்கள் திரண்டும் போலீசார் அடிதடியன்னியில் இருக்கிறதே! இது என்ன விந்தை! நமக்கு ஜெயில் வாசம் 1 மாதம்தான். இருந்தபோதிலும் அது வீண் என்றாவது அநாவசியமென்றாவது நான் நினைக்கவில்லை. அவ்வளவு மாத்திரமில்லாமல் பிறகு எங்கள் சகோதரிகள் வரவினாலும் சுற்றிலும் கொஞ்சம் கிளர்ச்சி உண்டானதாகத் தெரிகிறதனால் வீண்சிரமமாக நினைக்க இடமில்லை.

ஸ்ரீமதி கமலாபாய் L. Row.

ஈசப்பின் புதிய கதைகள்.

1. கோடி முந்திரிப்பழமும் நரியும்.

ஒரு நாள் ஒரு நரிக்குட்டி, கொடியில் தொங்கும் முந்திரிப்பழக்கொத்தைக் கண்டது. அதைப் பறிக்கும்பொருட்டுத் தன்னால் இயன்ற மட்டும் எம்பிக் குதித்தது. பயன்படவில்லை. பழங்கள் கைக்கு எட்டவில்லை.

"இந்தப் பழம் எனக்கு வேண்டாம். பார்க்கையிலேயே புளிக்குமென்று தெரிகிறது" என்று சொல்லிக் கொண்டு திரும்பியது.

அருகில் ஒரு பெரிய நரி போய்க் கொண்டிருந்தது இதைக் கேட்டதும் "ஓ கோ கோ ?" என்று சிரித்தது.

"எதற்காகச் சிரிக்கிறாய் ?" என்று நரிக்குட்டி வினவிற்று.

"அப்படித்தான் சொல்லிக்கொள்ள வேணும். கையில் அகப்படாத பழத்தைப் புளிப்பு என்று தான் சொல்லி மனதைத் தேற்றிக்கொள்ளவேணும்" என்று சொல்லித் திரும்பியும் நகைத்தது.

உனக்கும் தான் அந்தப் பழம் கைக்கு எட்டாது" என்று நரிக்குட்டி சொல்லிற்று.

"பார்க்கலாமா ?" என்று பெரிய நரி சொல்லி ஒரே தாவலில் கொத்தோடு பழத்தைப்பிடித்தது.

"எனக்குக் கொஞ்சம் கொடுக்கமாட்டாயா ?" என்று குட்டி கேட்டது.

"எதற்காக ? என்னுடைய சாமர்த்தியத்தால் நான் சம்பாதித்ததை உனக்குக் கொடுப்பானேன் ?" என்று சொல்லி, பழம் முழுவதையும் பெரிய நரி வாயில் போட்டுக்கொண்டது. உடனே மிகுந்தவேதனையுடன் முகத்தைக் கோணிக் கொண்டு, "ஐயோ, புளிப்பு சகிக்க முடியவில்லை !" என்று பழத்தை துப்பிற்று.

" ஓ ஹோ ஹோ" என்று நரிக்குட்டி சிரித்துத் தரையில் விழுந்து புரண்டது.

"எதற்காக இப்படிச் சிரிக்கிறாய் ?" என்று பெரிய நரி கோபத்துடன் வினவிற்று.

அதற்கு நரிக்குட்டி, "நான் மூடன். நீ சாமர்த்தியத்தினால் சம்பாதிப்பவன். தானாகக் கஷ்டப்பட்டு சம்பாதித்தது எப்படியும் புளிக்காது. இனிமைதான் என்று மனதைத் தேற்றிக்கொள். மனிதர்களுக்குக்கூட இந்த யுக்தி தெரியுமே." என்று சொல்லி ஓடிப்போய் விட்டது.

2. நாய்க்குட்டியும் நிழலும்.

ஒரு நாள் ஒரு நாயும், அதன் குட்டியும் ரஸ்தாவில் போய்க் கொண்டிருந்தன. அந்த நாய் ரொம்பவும் புத்ரவாஞ்சையுள்ளதால் போகும் போதே குட்டிக்கு புத்திமதி சொல்லியதாவது: "மகனே! தண்ணீருக்கருகில் சென்றால் உன்னுடைய நிழலே அதில் தெரியும். அதைப்பார்த்து அது மற்றொரு நாய்க் குட்டி என்று எண்ணி ஏமாந்து போகாதே" என்பதாம்.

அப்படிச் சொல்லி முடியும் பொழுதே ஒரு ஓடை தென்பட்டது. நாய்க் குட்டி தன்னுடைய நிழலை நோக்கி, கோபித்து, குலைத்து ஜலத்தில் பாய்ந்து, உடனே தத்தளிக்கத் தொடங்கிற்று. அப்பொழுது நாயானது தானும் தண்ணீரில் பாய்ந்து குட்டியை வாயினால் கௌவி கரைக்குக் கொண்டுவந்து சேர்த்தது.

"அடே முட்டாளே!" என்று சொல்லிக்குலைத்தது. உன்னுடைய புத்தி ஹீனத்தினால் நாம் இருவரும் நனைந்ததும் தவிர நான் வாயில் வைத்திருந்த ஒரு நல்ல எலும்பையும் தண்ணீரில் இழந்தேனே! என்றது.

அதற்குக் குட்டி ஒன்றும் பதில் சொல்லவில்லை. ஏனென்றால் அது தண்ணீரில் தத்தளித்தபோது தற்செயலாக ஒரு நல்ல மீன் அதின் வாயில் அகப்பட்டுக்கொண்டபடியால் மீனைப்பிடித்த தன்னுடைய சாமர்த்தியத்தைப்பற்றி அதிக திருப்தியுடன் அதை விழுங்கிக்கொண்டிருந்தது.

சமாசாரக் குறிப்புக்கள்

நல்லெண்ணம்

இம்மாதம் 4-ம் தேதி ஸமாதனம் ஆகி உடன்படிக்கைப் பத்திரம் வெளியிடப்பட்டதிலிருந்து, இந்தியாவானது ஓர் விசேஷ திருப்தியோடு விளங்குகிறது. **மஹாத்மா காந்தியும் இர்வின் பிரபு** அவர்களும் துரைத்தனத்தாருக்கும் ஜனங்களுக்கும் ஸம்மதமான ஓர் உடன்படிக்கையை எழுதி, ஸாத்விக மறுப்புக்காக கைதிசெய்யப்பட்டவர்களெல்லோரையும் விடுதலை செய்தனர். துரைத்தனத்தார் பறித்துக்கொண்ட சொத்துக்களை மறுபடி கொடுத்துவிட்டனர். உப்பு செய்யும் சுதந்திரம் ஜனங்களுக்குண்டு என்பதை துரைத்தனத்தார் ஒப்புக்கொண்டனர். நல்லெண்ணம் ஏற்பட்டதன் அறிகுறி நன்றாய் விளங்குகிறது. நாள்தோறும் போலீஸார் செய்து வந்த தடியடிகள் நின்றுவிட்டன. நியாயஸ்தலங்களிலும் மனவருத்தத்துடன் பிரிவாற்றாமைக்காகக் கூடிய கூட்டங்கள் ஒழிந்து, விடுதலை செய்யப்பெற்றவர்களை நல்வரவேற்கும் பொருட்டுக் கூடும் விருந்துபசாரணைகளும் சந்தோஷமான ஆரவாரங்களுமே ஸ்வராஜ்யம் வந்ததற்கு அறிகுறிகளாய் விளங்குகின்றன. விடுதலையென்பது மனதாலும் இதயத்தாலும் பெற வேண்டியதேயாம். ஒருவர் பெரியவரென்றும் மற்றவர் தாழ்ந்தவரென்றும் மிதமிஞ்சிய பேதபுத்தி கொள்ளாமல் ஸமரஸமாய்ப் பழகுதற்குரிய ஸமத்துவம், ஸ்வாதீனம், சுதந்திரம் என்ற முறைமை ஏற்படுமானால் ஸகலவித ஏற்பாடுகளும் தாமே ஓர் ஒழுங்காக அமைவுறும். அரசியல் உரிமைக்காக, யுத்தம் செய்யாமல், பொறுமையின் பலத்தால் வெற்றியடைந்தது உலகிற்கே ஓர் ஆச்சரியமான விஷயம். இவ்வாறடைந்த வெற்றியை உள்நாட்டு ஜனங்களுக்கு அநுகூலமான சட்டதிட்டங்களால் வேறுவித ஸாத்விகக் கலகங்களுக்கு இடமின்றி ஏற்பாடாகும் பக்ஷத்தில், உலகில் சைந்யங்களைக் குறைக்க அதே முதற்படியாகும்.

புதிய அரசியல் முறையில் ஸ்திரீயின் அந்தஸ்து

"ஸ்வாதீனத்தை தற்காத்துக்கொள்ள எப்போதும் விழிப்பாயிருத்தல் வேண்டு"மென்று ஓர் புத்திமான் கூறினர். இந்தியமாதர்களாகிய நாம் ஸமத்துவமென்கிற உண்மையை ஆதாரமாகப் பொறுத்து வோட்டுரிமை பெற்றதாக பாவனையிருப்பினும் பலனை யனுபவிக்கப்போகும்போதே அதன் மர்மம் வெளியாகிறது. வோட்டுரிமைக்காதாரமாக சொத்து ஒரு ஸாதகமென்று வைத்திருப்பது ஒரு பாதகமாகவே யிருக்கிறது. ஏனெனில் இந்தியமாதர்களிற் பெரும்பான்மையோருக்கு பித்ரார்ஜித சொத்தில் பாத்தியதை யில்லை. இந்தியமாதர்களிற் பெரும்பான்மையோர் பித்ரார்ஜித சொத்துக்கு உரியவர்களல்லர். மரண சாஸன

மூலமாய் ஸ்திரீகளுக்கு சொத்து எழுதிவைப்பதற்கும் ஏதோ ஒரு அச்சாரியம் உள்ளது. உயர்ந்தபக்ஷம், புருஷர்களில் 10 பேர்களுக்கு வோட்டுரிமை யுண்டாயின் ஸ்திரீ ஒருத்திக்குத்தான் வோட்டுரிமை உள்ளது. குறைந்த பக்ஷம் புருஷர்களில் 200-க்கு ஸ்திரீ ஒருத்திக்கு வோட்டுரிமையுள்ளது. பீஹார் மாகாணத்திலோ, ஆயிரம் மாதர்களில் 4 பேர்களுக்குத்தான் வோட்டுரிமை கிடைக்கிறது. புதிய அரசியல் முறையில் மாதர்கள் இந்நிலைமையைத் திருத்தவேண்டுகின்றனர். வருங்காலத்தில் மாதர் நிலைமையை முன்னேற்றுவிக்க, மாதர் இந்திய சங்கத்தார் தமது மூலஸ்தானத்தில் அநேக கூட்டங்கள் கூடி விவகரித்து வருகின்றனர். இன்னும் வேறு மாதர் சங்கங்களிலிருந்தும் பலர் வந்து இந்த முக்கியமான விஷயத்தை விவகரித்த பயனாக யாதாஸ்து ஒன்று அனுப்பப்பட்டிருக்கிறது. அதன் மூலமாகப் பலருடைய அபிப்பிராயத்தையும், யுக்தியையும் ஆதரவையும் ஏற்றுக்கொண்டு வட்டமேசை மகாநாட்டுக்கு அகில இந்தியமாதர் பொதுக் கருத்தை அதிகாரத்தோடு எடுத்துரைக்கலாகும்.

மாதர் இந்திய சங்கத்தின் கருத்தில், வயது வந்தவர்களெல்லோருக்கும் வோட்டுரிமையளித்தல்தான் வேறு விதமான வோட்டுரிமைகளைவிட சிலாக்கியமானதென்றறிகிறோம். சொத்து உடைமையின் ஆதாரத்தின்மேல் வோட்டுக் கொடுக்கும் உரிமை மாதர்களுக்கு சமமாய் அளிக்கப்படும் என்றிருக்குமானால், படித்த மாதர்கள் எல்லோருக்கும் புருஷனை யிழந்த மாதர்கள் எல்லோருக்கும் வோட்டுரிமை கொடுக்கப்படுதல் வேண்டும். ஸைமன் கமிஷனில் நாயர் கம்மிட்டியார் சொல்லியிருக்கிற பிரகாரம், சொத்து உடைய புருஷன் வோட்டுரிமை பெற்றவனாயின் அவன் மனைவிக்கும் (அநேக மனைவிகளையுடையவனாயிருந்தால் அவர்களில் ஒருத்திக்கு) வோட்டு உண்டு என்ற பிரேரணையை மாதர் இந்திய சங்கத்தார் முற்றும் தள்ளுபடி செய்வதாயிற்று. இப்போதிருக்கும் மாகாணச் சட்டசபைகளுக்கும் அகில இந்திய பிரதானச் சட்டசபைகளுக்கும் தேர்ந்தெடுக்கப்படுமாறு மாதர்கள் புருஷர்களுக்குச் சமமான உரிமைகளைக் கேட்பதில், இனிமேல் மாதர்களுக்கு சர்க்கார் நியமனமின்றி, மொத்த இடம் நூறானால் 20 மாதர்களுக்கென்று தனியிடங் கொடுத்தல்வேண்டும். துரைத்தனத்தாரால் அங்கீகரிக்கப்பெற்ற மாதர் சங்கங்களால் அனுப்பப்படும் பெயர் ஜாப்தாவினின்று, ஒவ்வொரு சபைக்கும் ஸ்திரீ புருஷர்களால் பொதுவில் புதிதாய்த் தேர்ந்தெடுக்கப்பட்ட அங்கத்தினர்களால் மாதர்களை நியமனம் செய்தல் வேண்டும். அச்சிட்ட யாதாஸ்து ஸ்திரீ தர்ம ஆபீசுக்கெழுதிப் பெற்றுக்கொள்ளலாம்.

TELUGU

ఖద్దరు తత్త్వము

ఖద్దరు ప్రచారమువలన దేశమునకు గలుగ గల మహోపకారమును గుర్తించి వ్యక్తీకరించుటయు, ఖద్దరు వ్యాప్తియొక్క నిజ తత్త్వము సూక్ష్మ దృష్టితో పరీక్షించుటయు నీవ్యాసముయొక్క యుద్దేశము. ఇప్పటికి పది పండ్రెండు సంవత్సరము లాదిగా గాంధి మహాత్మునియొక్క యుద్బోధనవలన ఖద్దరునకు సంబంధించిన యావద్విషయములు మన భారతీయులకే గాక సర్వలోక ప్రజలకుఁ గూడ సుబోధకము గావింపబడినది,

ఖద్దరుయొక్క యార్థిక మహిమనుగురించి, అనగా నెట్లు దారిద్ర్యము తొలగించి, నిరుపేదలకు జీవనోపాధికలిగించుటలో నెట్లు ప్రత్యక్షముగా తోడ్పడు చున్నదో ప్రత్యేకించి రుజువుపరచ నవసరములేదని నమ్ముచున్నాను. ఏ విధమైనటువంటి వృత్తిలేక నిరాశచెందియున్నవారల కియ్యది వృత్తిగల్పించి జీవనము గౌరవముగా గడుపుకొనుట కాస్పదమొసగినది. ఈ జీవనోపాధిత ప్రయోజనము ను గురించి డాక్టరు ప్రఫుల్లచంద్రరాయిగారు వేనోళ్లచాటియున్నారు. అట్టి శాస్త్రవేత్తలు, అనుభవజ్ఞులు తమ స్వానుభవమునుబట్టి రూఢిగా వక్కాణించి నపుడు యిందునుగురించి సందేహింప నవసరములేదు. వారిటీవల తిరుచనాపల్లి ఖాదీ ప్రదర్శన సందర్భమున గావించిన గంభీరోపన్యాసమున వివరించిన రీతిని పాశ్చాత్య అర్థ శాస్త్రజ్ఞుల వాదము లెట్లుండినను మన హిందూ దేశమునందు ఖద్దరు ప్రయోజనమునుగురించి సందేహింపబని లేదు. ఏలయనగా మన హిందూ దేశమెప్పటికిని వ్యవసాయ పరిశ్రమవలననే యాధారపడియుండును. మరియు భారత భూమియొక్క జన సంఖ్య, అందులో విశేషించి కర్షకులయొక్క సంఖ్య హెచ్చగు చుండునుగాని తగ్గుట సంభవింపదు, వ్యవసాయవృత్తి సంవత్సరము పొడవునను, అనగా నన్ని మాసములయందును పనికోరదు. పన్నెండు మాసములలోను చే

ఎనిమిది మాసములలోనో, ఏదియును వర్షములు సకాలమునందు కురిసినచో పనియుండును. వర్షములు కురియక పంటలు లేనిచో బొత్తిగా ప్రజలు నిరాధారులగుదురు.

పల్లెటూళ్ళయొక్క పరిస్థితులను సావకాశములను పరికించిచూచినచో నూలు వడుకు పరిశ్రమతప్ప వేరొండు కార్యము గోచరించుటలేదు. ఎన్ని విధముల నాలోచించినను రాట్నమే సర్వోత్తమమైనదని చెప్పక తప్పదు. కారణ మేమనగా నిరుపేదలకుంగూడ పెట్టుబడి విషయమై ఇదియందు బాటులోనున్నది. విశేషమైనటువంటి బుద్ధి కుశలతను గాని, పాండిత్యమునుగాని కోరదు. విశేషించి మన పుణ్యభూమియైన యీ భారతదేశమునందు ప్రత్తి పంటకు లోటులేదు. మరియు నేరుపును, చాక చక్యమును, దీక్షయును గలిగినచో సామాన్యపు రాట్నముపైన నైనను సులభముగా 80 వ. నెంబరు వరకును నూలును త్వరితముగా దీయవచ్చును. ఊలుపని, పేముపని మొదలగు చేతిపనులయందు మనవారు కనపరచు నభిరుచిని, ఉత్సాహమును యీ నూలు వడుకుటయందుగూడ చూపించినచో దీనియందున్న మహిమ గ్రహింపగలరు.

రాట్నముపైన నూలు వడుకుచుండునపు డొక విధమైన ఉత్సాహము, మనశ్శాంతియు, నిర్మలచిత్తము గలుగునని మహాత్మా గాంధిగారు చెప్పిన దానిలో నెంతమాత్రమునసత్యము లేదు. ఈ విషయమై యెవరి యనుభవము వారికే నిదర్శనము.

ప్రస్తుతము అమోఘముగా నవలంబింపబడుచున్న స్వదేశీ ప్రచారమునందు, ఖద్దరునకు ప్రధానస్థాన మివ్వబడినది. అది మిక్కిలి సమంజసముగా నున్నది. మానవుల కాహారము తరువాత ముఖ్యమైన వస్తువు వస్త్రము. అట్టి సందర్భమునందు యావత్తు సౌకర్యములతోను తులదూగుచున్న భారతభూమియందు పుట్టి వస్త్రమునకై విదేశీయులపై నాధారపడుట మిక్కిలి దైన్యము. హిందూదేశము యొక్క పూర్వపు ఔనత్యము తొలగిపోటకు కారణము విదేశవస్త్రమే. తిరిగి దేశమును పూర్వ గౌరవభాగ్యములకు దీసికొనిరావలెనన్న దేశమునకు కావలసిన వస్త్రములకు నితర దేశములపై నాధారపడుట మానివేసి స్వయముగా నుత్పత్తి చేసుకొనుటయే మార్గము.

ఈ సందర్భములో దేశమునంతటను మిల్లులను స్థాపించి వస్త్రముల నుత్పత్తి యేల వృద్ధిపరుప రాదని శంకపొడమవచ్చును. దీనికి సమాధానమే మనగా మిల్లుల నెలకొల్పుటవలన వ్యవసాయము పై నాధారపడియున్న యీ దేశముయొక్క కోటాను కోట్ల ప్రజలకు వృత్తి వ్యాపకము గలుగదు. విశేషించి సూక్ష్మ దృష్టితో నాలోచించినచో మన దేశ పరిస్థితులకు జాతి జీవనమునకు సరిపడునవి గృహాపరిశ్రమలు గాని మిల్లు పరిశ్రమలుగావు. బాహాటముగా యంత్రములను, మిల్లులను, ఫ్యాక్టరీలను స్థాపించి వృద్ధిలోనికి వచ్చిన వారియొక్క యనర్థముల నిప్పు డిప్పుడు గుర్తించి గృహ పరిశ్రమల నుగ్గడించుచున్నారు. అట్టి సందర్భమున మిల్లులను ఫ్యాక్టరీలను పెంపొందించుట యెంతమాత్రమును శ్రేయస్కరముగాదు. మిల్లులు వృద్ధియైనచో నేకొలదిమంది ధనాఢ్యులకో విశేషలాభముగలుగట సంభవించునుగాని, ప్రజా సామాన్యమునకు లాభము తక్కువగానుండును. మిల్లు పరిశ్రమ యత్యధికముగా ప్రబలినచో దేశమునందలి గ్రామ జీవనమునకు భంగము వాటిల్లును. గ్రామ జీవనములు, వ్యవసాయము క్షీణించినచో దేశమధోగతి పాలగును.

ప్రస్తుత దేశోద్ధరణ మహా ప్రయత్నములో గాంధి మహాత్ముని వరప్రసాదమున స్త్రీలకు ప్రాముఖ్యమును, ప్రాధాన్యమును లభించినవి. స్త్రీలు నిర్వహించ వలసినటువంటి విధి కృత్యములలో ముఖ్యమైనది విదేశవస్త్ర బహిష్కరణమున తోడ్పడుటయే. ఇందులకు విదేశ వస్త్రముల బహిష్కరించి స్వదేశ వస్త్రములను దీక్షగా స్త్రీలు ధరించుచుండుటయేగాక స్వదేశ వస్త్ర నిర్మాణమున స్వయముగా నూలు వడుకుటనభ్యసించి పేద ప్రజలకు మార్గదర్శకులై యుండుట విధి కృత్యము.

శాంతి మానము

శాంతి ఒడంబడికయొక్క షరతులు 4 వ మార్చిలో ప్రచురింపబడెను. నిశ్చయముగా హిందూ దేశము అప్పటినుండి ప్రపంచములో మిగుల సంతోషము ననుభవించుచున్నది. ఒడంబడిక ప్రణాళిక తయారుచేయుటకు గాంధి ఇర్విన్‌లు మిగుల ఓర్పుతో చేసిన ప్రయత్నములు, ఉభయ దేశములవారికి, ప్రజలందరికిని, సమ్మతమును కలుగజేసినది. సత్యాగ్రహ ఖైదీలను విడుదలచేయుట ప్రభుత్వమువారు ఆక్రమించుకొనిన భూములు వాపసుచేయుట, ఉప్పుపన్ను తొలగించుట మున్నగు వసతులు వచ్చుటయేకాక అందరి మనస్సులలో అపరిమితముగు శాంతిని, సమాధానమును కూడ నెలకొల్పినది. లాఠీ ప్రయోగముయొక్క భయము ప్రస్తుతము తగ్గినది. ఎప్పటికిని కూడ పోగలదని నమ్ముచున్నాము. రైళ్లవద్దను, కోర్టువద్దను, కమిషనర్ ఆఫీసులలోను, ఖైదీలవద్ద సెలవుతీసికొని వారల నుత్సాహముతో జేయిళ్లకు సాగనంపు సోదర సోదరీమణులందరు, విడుదలయిన సత్యాగ్రహ ఖైదీలను జయధ్వానములతో నెదుర్కొని ఉత్సవములు జరిపి సత్కరించుచున్నారు. „ స్వరాజ్యము చేకూరినది " అని చెప్పగలుగునంతటి స్వాతంత్రము హిందూదేశ ప్రజా హృదయములను తేజింప జేయుచున్నది. స్వేచ్ఛ మానసికమైనది. అది హృదయాంతర్గతమైన భావమై ఇప్పుడు బయటపడినది. హెచ్చుతగ్గు భావములకు పోరాటము జరిగి సద్గుణము విజయరూపముదాల్చినపిదప గలుగు పవిత్రభావము నుండి, స్వాతంత్రము సౌభ్రాతృత్వము, సర్వసమాదరత్వము వెలువడును. అట్టి వాతవరణములో ఎట్టి వైషమ్యమునకు తావుండదు. ఎచ్చటిలోపములు హరించిపోయి సమత్వమేర్పడి ఇచ్చి పుచ్చుకొను పరస్పరమైత్రి సమకూరును. భిన్నాంశములు తమంతట తామే సర్దుబాటుకాగలదు.

రాచకీయ స్వాతంత్ర్యాన్వేషణకు, యుద్ధముకంటె జయప్రదమైన ఆయుధము దౌర్జన్యరాహిత్యమైన సహాయ నిరాకరణమని మొన్నటి శాంతిసమరములో హిందూదేశము ఆదర్శమిచ్చినది. భరతఖండము అట్టి మరియొక శాంతి సమర

మును ప్రారంభింప నవసరము లేకుండా తాను పొందిన విజయమును ఇప్పుడు మాటలలోను వాక్యములలోను స్వరాజ్య స్వాతంత్ర్య ప్రణాళిక తయారు చేయగలిగిన యెడల నిస్సంశయముగా ప్రపంచ చరిత్రయందు నూతన శకమేర్పడినదని దృఢముగా చెప్పగలము. మరియును అధ్యాత్మిక తత్వమునందారితేరిన భరతఖండము ఆయుధ విసర్జనయను మూల సూత్రమును ఇతర జాతుల దృష్టిలోనుంచినది.

ఖైదునుండి విడుదల అయిన సోదరీమణులకు స్వాగతము: సరోజనీదేవి కమలాదేవి రుక్మిణీదేవి, జుట్షికన్యలుమాత, సెన్‌గుప్తసతి, అసఫ్ అలీసతి, అవనితి కాంభాయిగోఖ్లే, మిస్ సయ్యద్, మిస్ నటరాజన్ మొదలగు వీర నారీమణులిందరు తిరిగిమనలలో యధేచ్ఛగా మెలగుచున్నందుకు ప్రతి హిందూస్త్రీయొక్క హృదయము ఆనందముతో తాండవమాడుచున్నది. శాంతి ఆ దేశ సమయములో శాంతియుతమైన పికెటింగు అనయిట్టిది అని విశదీకరించిచెప్పి తీర్మానించి, రాజప్రతినిధి భయానం దేహముల, నిర్వర్తించి నది సరోజనీదేవినిగురించి మనమెంతో గర్వపడవలసి ఉన్నది. వంగదేశపు యువకులందరు ఈక్లిష్ట పరిస్థితులలో కమలాదేవిపై పుకదా తనదృష్టి మరల్చినది. పురుషులు ఆక్రమించుకోగా మిగిలినవి, తీసికొనేపద్ధతిని కాక, పురుషునికివలె స్త్రీకిని సమాన హక్కులనివ్వమని కాంగ్రెసును కోరుచున్నది మహాతపతీకదా. ప్రతియుద్యమమునందును స్త్రీని మున్ముందుకు పంపనిరాష్ట్రము హిందూ దేశమున లేదు. స్త్రీతనస్థానము జాగ్రతగా హత్తుకొని వుండవలెను. రత్ రాబిన్ననుసతి లాహోరునందు జరిగిన అఖిలభారత స్త్రీల సంఘము సమావేశమయినపుడు పురన్యాయస్థానములలో నేరస్థులయిన యువకల విచారణ నిమిత్తము ఒక స్త్రీ మేజస్ట్రీటు వుండవలెనని తీర్మానము పంపెను. అది సోదరులయొక్క ఆమోదమును క్రియారూపమున పరిణమించినది. బెంగుళూరు, మైసూరునందు యువక్కుల విచారణ న్యాయస్థానము లేర్పడి అందు స్త్రీలు న్యాయాధిపతులుగా నున్నారు.

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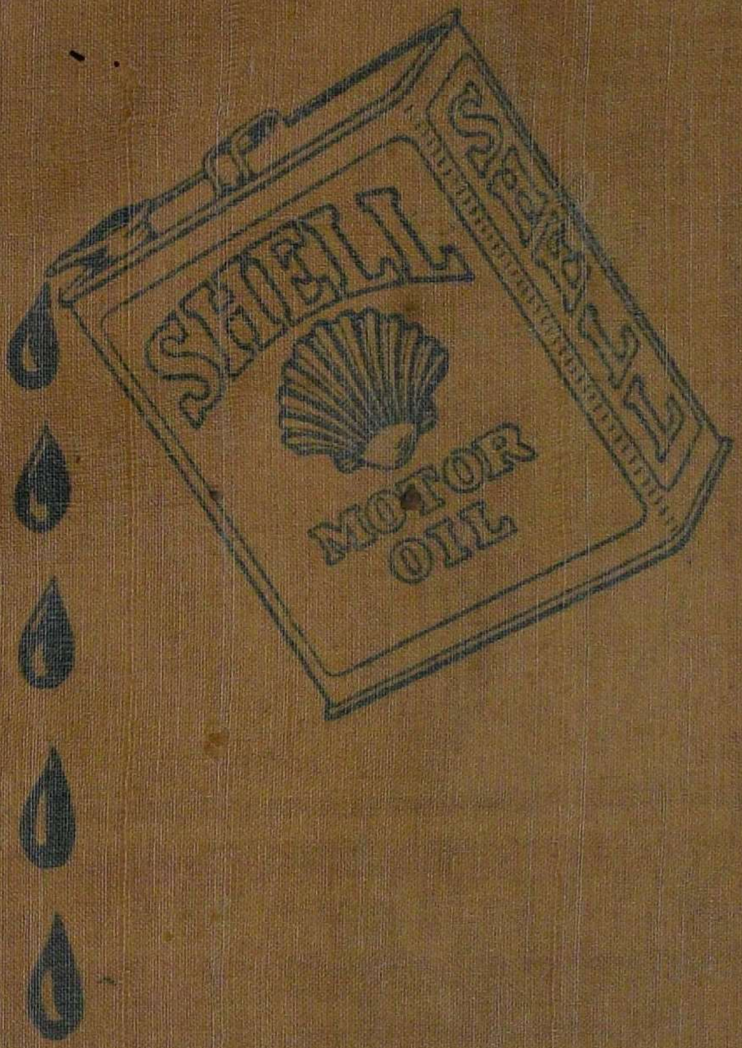

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